

DISCE VI-
VERE.
LEARNE TO
LIVE.

A briefe Treatise of Learning to *Live*, wherein is shewed that the life of Christ is the most perfect patterne of direction to the life of a Christian.

In which also, the well disposed may behold their orderly passage, from the state of Grace, to the state of Glorie.

Perused and Corrected.

EPHE. 5. 14.

Awake thou that sleepest, and stand up from the dead, and Christ shall giue thee light.

LONDON

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To the Honou-
rable and Vertuous, h s
very good Lady, the
Lady Elizabeth
Southwell,



*Mongst Artes and
sciences (Right ver-
tuous Lady) there
is none, without
comparison, more becomming
our christian care, then that
which teacheth to liue wel &
godlily whilst wee are here, so
when we are gone, we may liue
eternally. For most sure it is,
that vpon this moment of time,
depends either an unrecovera-
ble losse, or a happie welfare in*

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the world to come. And from hence it is, that I call the well ordering of life in this world, A learning to liue: a learning, because wee ought to make it a matter of labor, and studie; to liue, because without good and godly life, we are said rather to be, then liue.

To stirre vp our dulnesse to this learning, I haue thought good to lay before the eyes of the well disposed mind, the Tenor of the life of Christ, the best pattern for imitation that euer the world had. Children will follow their parents. Nature doth teach the Bees to go forth at the very voice of their King or Leader: Wee may go to Schoole to these small Creatures, wee haue not onelie the voice of our heauenlie king and leader, but according to his

humanity

DEDICATORIE.

humanitie, his example also to call vs forth to gather th pleasant sap of seuerall vertues, that so at the euentide of our age, we may returne laden with the sweet honey of holinesse, vnto that safe Hine of eneralasting peace.

From this most diuine life of Christ our Saviour, there doe arise three principall reasons, before other, for our better instruction in this lesson of Learning to liue. The first is drawn from the lesse to the greater, as thus, We should be humble, meeke, patient: Christ the Sonne of God himselfe was so. The second is taken from his example, We should be helpfull vnto others, louing to our friends, charitable to our enemies: this our redeemer did. The third is from the end, Wee

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ought to endure the crosses & calamities of the world: Christ endured them, and so entred into his glory.

How little this Learning is thought upon, much lesse practised, we see it too apparantlie before our eyes. Of this Saint Chrysostom complained long ago, when he willed men either to haue opera secundum professionem, that is to say, workes according to their profession, or professionem secundum opera, a profession agreeable to their works: for this default, there needes no farther prooffe but experience when some haue little of christianitie except the name.

Other Treatises (right vertuous Lady) may seeme forcibly to call men to the amendment of life; by this, in taking

DEDICATORIE.

a suruay of the life of Christ,
they are rather allured, then
called, onely when they remem-
ber, that of Christ they are
called christians. In the whole
Tract, if I shall but ad one drop
to the maine Ocean, I haue at-
tained the farthest of my desires.
None can sooner repr. hend the
meanenesse of my labour, then
I willingly reprehend my selfe.
The patronizing hereof I most
humbly commend vnto your
Ladships protection, whose I
remaine ener in all deuoted
manner.

Your La. in dutifull
sorte to bee comman-
ded,

CHRISTOPHER SVTTON.





The Preface to
the Christian
READER.



If to liue, were
no other but to
draw in, and to
breathe out the
soft ayre (as the VVise man
speaketh) a needeles labor
were it (good Christian
Reader) to lay downe any
instructiōs vnto the world
of *Learning to Liue*; for this
is done naturally both of
men and beasts, without a-
ny teaching, or learning at
all.

If to liue, were no other

To the Reader.

but to cast about for the fa-
uour and riches (as some
men are wont to call it, the
way to liue) then would it
soone follow, the greater
Machiuilians, the better li-
uers. But somewhat more
there is required to liue
Christianly then so, som-
what more, I say) and that
all shall one day finde (then
either drawing in, & brea-
thing out the soft aire, or
the plotting to compas the
pleasurs and profits of the
world. It was *Balaams* wish
*Let my soule die the death of
the righteous:* It should haue
first been his practise, first
to haue liued the life of the
righteous.

Num. 23
10.

The time we spend as we
do for the most part, con-
suming our daies in vanity,

and

To the Reader.

and our yeeres in folly: (to say a plain truth as in the sight of God) is rather a death then life : for life is not that which is measured by the number of yeares: it is the religious, honest, sober and harmlesse conuersation, that draweth to an honourable age amongst men here, and to eternall happines with God hereafter.

Now the generall decay of this Christian course, is the generall course of these sinfull dayes, wherein so many haue iust cause to cry out; this is a wicked world, a wretched world, an vngodly world; such as our forefathers before vs neuer saw? with the buyer euerie one can say, it is naught, it

is

To the Reader

Aug. de
Temp. Na
Serm. 30.

is naught: but all this (saith Saint *Austen*) *professio est, non emendato*, A profession it is, but no amendment is seene. Religion is become nothing lesse then Religion, to wit, a matter of meere talke: such politizing is there on all parts, as a man cannot tell, who is who: so litle sinceritie in regard we haue of our soules as if wee had no soules [at all.

When *Flato* saw the *Argentines* liue so vnreformedly as they did, *Surelie these men*, quoth hee, *liue as if they should neuer die*. What soeuer men for fashiōs sake may giue out in words, it is to be feared, there is in some no firme beleefe of another worlde settled in their

hearts

To the Reader.

hearts. *Eli* sayd, this not well.

Young men without obedience, old men without deuotion, christians without charitie; it would make ones hart to mourne, to consider seriously the calamitie of our time, when there needs no more, but as *Philip* said vnto *Nathaniel*, *Veni et vide*, come and see.

Iob. 1. 47.

VWithout all peradventure Christianitie is much out of frame, if wee consider thinges aright: wee are generally Christians in name, but in action nothing lesse: farre from the olde Christianitie of the worlde, howsoever wee are readie to controll all that euer liued, and will not

To the Reader.

stick to censure the blessed saints of heauen. Our boldnes is great, & I pray God our security do not marre all in the end,

Cornelius, his Almesgiuing and Prayers ascended vp into heauen, where are these to be found amongst vs here in earth? In times past Christians vowed the selues to all holines of life, they serued God in hūger and thirst, in watching and praying night & day, they cared not to be peore vnto the world, so they might be rich vnto God: to bee pilgrimes, or as banished men vpō the erth, so they might be citizens in heauē. These holy friends of Christ, as Confessors, Martyrs, Virgins, deuout Christians of

To the Reader.

all sorts, men fearing God,
and eschewing euill, gaue
euident testimonie to the
world, whose seruants they
were. It was once the com-
plaining wish of *Cæsar*, *That*
wee had such souldiers as were
in the time of Alexander the
Great.

Viuatur nec Deo, Liue wee
doe, is it to God? I woulde
to God it were. *VVe* passe
on for a while, *More nostro*,
after a fashion such as it is,
but is all this to liue Chri-
stianly? No verily: so a pri-
uate estate in this world be
prouided for, let all sinke or
swimme for the worlde to
come. We respect our selus
onlie, neglecting al others.
Christ pleased not himself,
saith the Apostle, with vs it
is otherwise, and yet wee

thinke

To the Reader.

thinke our selues perfect Christians. In that great knowledge wee haue (for we sin not so much of ignorance, as of negligence) wee know but little as wee ought. What auaieth it to haue Pharaohes glory, and Pharaohes ignominie? *Ahabs* vineyard, and *Ahabs* destruction? The rich mans life, & the rich mans death? VVhat blindnes is it in seeking riches or honour? wilt thou perish, sayeth Saint *Austen*, for that which perisheth? Thus we go on, and (that which is worse) we cannot tel when wee shall make an ende. Thus we liue, and thus we die.

VVhat other remedy in this estate of thinges, (the
disease

To the Reader.

disease beeing so generall,
then with *lazarus* in the
Gospell, who comes vnto
Christ with his *Domine, ve-
ni, & impone manum*, Lorde,
come, lay thy hand on her,
and my daughter shall liue:
or to renue that petition
of the Prophet *Dauid*; It
is time Lorde that thou haue
mercie vpon Sion, yea, the
time is come. All that men
can doe in this case, is to
obserue the manner of lo-
uing friendes, who in visi-
ting the sicke partie, eue-
rie one brings somewhat,
by the grace of GOD to
further his health: for while
God doth afforde space of
repentance, and the happie
light of his gospel amongst
vs, wee may not despaire
of any ones conuersion

Mat. 8, 18

Psal. 102,
13.

to

To the Reader.

to aduise men for the best, it is their care to whom God hath cōmended in his own stead a fatherly care of soules. There is a necessity laid vpon vs all to liue wel: we runne for a wager, wee fight for a garland.

In seeking to repaire deuotion & piety, which this world hath well neer lost, we will bee as ready as our aduersaries theselues, & in honouring our Lord Iesus Christ, who hath honored vs all, we wil go with them hand in hand, if not before them, in cleauing to the foundation, wee hope one day to see the goodnesse of the Lord in the land of the liuing, howsoeuer vncharitable, vn priestly, & vnchristian Censurers in many

spiteful

To the Reader.

spitefull Pamphlets, giue
out against vs. Tis true, the
sinfulnes of this age is great;
with sighing harts we wish
it were otherwise, and with
the Publican say, *Now God
be mercifull vnto vs, for we are
sinners, we are not as we should
be, good God make vs better.*

But firs, are we alone in
this defect of godlinesse?
Your own writers will tell
you, no; happily, your own
experience can tel you, no,
seeing iniquitie like the
darkenes of Egypt, hath
spread it selfe ouer the face
of the earth. VVold to God
this bitterness were left on
both sides, & that conten-
tion were once laid a sleep,
Moses would not haue an
Hebrew smite an Hebrew.
There is a commō aduersa-

rie

To the Reader.

rie of vs all, let vs fight against him, who lieth in waite like a subtill spie, his desire is to make discorde and trouble in erth, becaule hee can trouble heauen no more.

VVell, let busie medlers content themselves, and serue God humbly in their calling, let them cease to trouble the peace of this Church and Commonwealth (which Iesus Christ long continue) remembering that of Gamaliel, *If this counsell be of men, it will come to nought, but if it bee of God, you cannot destroy it.*

Act. 5, 38.

VVere we no other but plaine naturall men, God giuing vs reason and vnderstanding, we are thence mooued to passe our time

orderly

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orderly, whilest wee are here. It is our common saying; *Better vnborn then vntaught* : but beeing Christian men, mercifull Lord, that we shoulde not remember the happy hope wee all haue, or ought to haue.

In the Articles of our Creede, we mention an euerlasting life after death, and acknowledge a iudgement to come: O good God, that wee shoulde liue, as if hell fire were no other but a Poetical fiction? assuredly, wee doe our calling open iniury, acknowledging the holy Catholique Christian faith, when our profession promiseth one thing, and our practise performeth another.

To the Reader.

Is it not wonderfull, that we should eue forget whose creatures wee are? yet this we do, all know their beginning was from God, & that attera while in God they must end. Now for to spend this space betweene our beginning & our end, in vndutifull sorte towarde him, were in very reason vnreasonable.

When we see a vineyard wel manured and ordered, we by and by say, it hath a good Keeper: shal wee not say the same of a life wel ordered? It is a glory vnto the vine, whē the branches are fruitfull: it is a ioy vnto the father, when the sonne is dutifull: wee are the braunches, Christ is the vine: we are his children, hee is our
father

To the Reader.

Father, father which is aboue all, through all, and in vs all. Being Christians we are the Lords heritage, and the Lords heritage shoulde be holy vnto him: wherfore the name christian, saith an ancient father, is a name of iustice, a name of goodnes, a name of integrity, of patience, of humility, of innocency, of piety, and hee rightly beareth this name, who neuer beareth malice in his hart, who followeth Christs doctrine, and endeuoureth Christes example, that blessed patterne for imitation.

Eph. 4. 6

The skilfull Painter, hauing now proposed vnto himselfe, some excellent work, all his study & care is to expresse in as liuely ma-

ner

To the Reader.

ner as he can the forme laid out before him: the life of Christ our Saviour according to his humanity, is laid out before vs as a goodly table, our best art and industry is required to work according to this forme, & to labour seriously vntill Christ be formed in vs, as the Apostle speaketh, that is, vntill some forme or resemblance of him appear in vs, who are his children, and beare his name.

Rude worke God knows, make they, who neuer regard the pattern set before them, nor any way respect the wel ordering of the pēfill and so draw such monstrous and vgly formes, as themselves may be forie to see: should I cal him a chri-

stian

To the Reader.

Itian, sayeth one, in whome there is no act of christi-
nity, no conuersation of iu-
stice, who oppresseth the
miserable, who maketh ma-
ny poore to make himsele
rich, whose mouth is pola-
ted with vntruthes, and so
forth? whom do proud men
fashion or shadow out
lesse then the son of God,
who humbled himself that
we might be exalted? whom
doe reuenging stomackes
lesse resemble then him, who
meekely prayed for his e-
nemies? Christ saith, *Haue*
I been so long with you, & haue
you not knowne me?

Aug. de
Git. Christ

John 14. 9

To call our selues a little
to consideration, it cannot
be denied that wee are as
much (if not more) moued
by good examples, as wee

A

are

To the Reader.

are by good instructions, but what say we to that teacher, who hath both examples and instructions?

Then looke we vnto the life of Christ, sayeth Saint *Chrysostome*, and wee shall finde it the Philosophy of the simple, the nurse of yōg men, the meate of strong men, the buckler of weake men, the physicke of sicke men, the booke full of diuine instructions, fit for all men.

Those who apply themselves (saith S. *Austen*) to any of the liberall Artes or Sciences, are wont to make choice of some especiall Author, whose precepts before other they obserue and follow; what better Author then the au-

thor

To the Reader.

thor of all righteousness?
what better learning, then
that of which Christ is the
Teacher, his church is the
Schoole, those which learn
are christians, that which is
learned is religion, and the
end of this learning, is to
liue eternally?

Wherefore in the setting
downe some plaine and
briefe Treatise of *Learning
to liue*, mee thought there
was no better mater or me-
thod, then onely to menti-
on the most diuine actions
of our Redeemer, that not
so much my small labours,
as the life of Christ might
lay down vnto wel disposed
Christians, a good forme
of *Learning to liue*. The
more ample and exquisite
dilating hereof, I leaue to

To the Reader.

greater Clerks, my selfe am
cōtent for this time (being
required where I might not
deny) as before of *Learning
to die*, so now to treat some-
what of *Learning to liue*, and
in both to submit my im-
perfections to better iudge-
ment, and my meaning to
the honest minded, who
are wōt to take good mea-
ning to the best: take ther-
fore in good part, gentle
Reader, this treatise for our
better christian Learning,
to liue christianly as wee
ought, taken out of the life
of Christ, the best pattern
for imitation, that euer this
world had.

To them who are passing
through darke places any
light bee it neuer so little,
may stand them in sted: To

him

To the Reader

him who wandreth in vnknown wayes, any smal direction is acceptable, be it neuer so small, so it point him towards the way wher in he should passe: The tra- uailer in a forrain country, meeting with some body that speakes his natural lā- guage, though it bee but harshly, yet it is some com- fort vnto him: Wee often passe in the darknes of our sensuall desires, & are som- times blinded in the mistes of worldly vanities: wee stray we know not whither any smal light, the least di- rection may in this case somewhat help vs: We are strangers in this world, & frō home, as the Apostle speaketh, to heare somewhat of our natie lāguage, that

2. Cor. 5.
9.

To the Reader.

is to say, of heauen, & heauenly things, though it be in the meanest manner, yet it may somewhat affect vs, especially our affections being homeward.

If it be said, how should our weakenes come neere Christ his perfection, to whom all things were possible by reason of his diuine power? The answer is, our good endeauours are acceptable. If we fancy vnto our selues a secure estate in that we are called Christians, it is thewed wee are farre wide, and how, (if in deuotion we would see our spirituall passage from the life of grace, to the life of glory, & obserue that happy Christian course which tendeth vnto a thrice happy
end)

To the Reader.

end) we are directed vnto his vertues all along, from vertue to vertue.

Assuredlie we honor him who hath so much honored vs, (for of Christ are wee christiāns, to haue part with him) *When our light dooth so shine before men, as we glorifie our fater which is in heauen.*

Which light sheweth that our happines is folded vp in the bosome of hope.

Mat. 5. 16

And this is brieflie the summe (*good christian Reader*) of that which is mentioned more at large in the treatise following of *Learning to line*, which learning onlie teacheth to become good men by the grace of God. It now remaineth that wee all apply our selues to the practise of this learning.

To the Reader.

Time will away, *Hippocrates* exhorting some to the study of that learning which doth concern the health of the body, would haue them make al possible expiditiō they could; his reason was, *Ars longa, vita brevis*: Art is long, life is short. The same may bee said of that Arte which concerneth the health of the soul. Should we waxe white before wee begin? God forbid.

Would to God men would more often meditate of the life of Christ, the ordinarily they do: *The birds of the aire haue nestes, and the Foxes haue dennes, but the Sonne of man hath not where to lay his head*: whats that, saith Saint *Austen*? Marie ambitious and soaring de-

fires

To the Reader.

fires, subtill & vngodly deuices, haue nests and dens in our hearts, but a remembrance of our Lord Iesus, which should take peaceable possession of our soules can haue no entrance at al, in which case wee rather want teares, then cause. of teares.

That euery wel disposed christiā, who keeps a carefull watch ouer his soule, & is desirous to liue worthy of his calling here, vntill he come to liue eternally, wold begin with the best attentio his best deuotion can yeeld, to take a diligent suruay of the life of his life, whose soule-sauing loue is the loadstone of our harts, whose sayinges & doinges are a law vnto our actiōs, a

To the Reader.

lanthorn to light our steps,
the guide to direct our
iourney, a compasse to
steere our shippe, and last
of all the Iudge, for to ende
our controuerfies. As the
iust liue by faith, so the iust
liue the life of faith. Now
they liue the life of grace,
one day they shall liue the
life of glory.

*It is Christ, and
Christ alone, who hath
made a full and ioyfull
satisfaction for our
sinnes.*

Eph. 5.1.

The God of patience and
consolatiō, make vs follo-
wers of God, as deare chil-
dren: and graunt that wee

Ro. 15. 5


bee

To the Reader.

be like minded one towards
another, after the exam-
ple of Christ Iesus,
Amen.

*If I ought bee worthy of thy ob-
servation, good Christian
Reader, remember it is
Gods: if otherwise, it is
mine owne.*

Christopher Sutton.



1845

1846

1847

1848

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1851

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1863

1864

1865



The Contentes of the Chapters.

I

AN exhortation mouing
euery deuout christianto
the often meditation of the life of
Christ.

2

That the life of a christian
should bee passed ouer in this
world, in a holy and vertuous
conuersation.

3

That the end of a christian
life, is endles felicity in the
world to come.

4

That the best direction to
this

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this end, is to follow the example of Christ our Saviour, who was not onely a sacrifice for sin, but also the most perfect patterne for imitation.

5

That this example of Christes life should ever stand before the eyes of our mind, for our better direction in all our wayes.

6

The first vertue to be learned in the life of Christ, which was his humiluty.

7

What wee learne by Christes leading into the wildernes, his fasting and temptation there.

8

Of Christes great compassion towards the state of man, his continuall doing good in the world.

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*world, and what instructions
we hence learne.*

9

*How little our Saviour esteem-
ed popularity and glorie of
the world, & how by his exam-
ple wee learne to doe the like.*

10

*Of Christs continuall la-
bours & trauals in the world,
wherby we may take a suruay
of our christian condition.*

11

*Of his teaching the multitude,
and his actions before he
taught, which doth also teach
vs what we should do.*

12

*Of Christs visiting the sicke,
his feeding the hungrie, & cu-
ring all that came vnto him,
which doth lay before vs a most
absolute rule of shewing pity*

and

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and compassion.

13

Of the great meekenes of the sonne of God, in bearing the reproches of the world, an instruction vnto vs of suffering patiently.

14

Of Christes most milde and peaceable conuerſation amongst men, which is our christian direction of passing our time so in this world.

15

Of the name of Iesus.

16

Of Christes teaching his disciples to pray, and the tenour of that diuine forme of prayer, so often to bee used of all deuoute christians.

17

Of Christes often praying & specially in the Garden, when
his

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his soule began to wax for owne
full, and what feruencie in deu-
otion, we hereby learne.

18

That christian men may take
comfort amidst the calamities
of this life, by that of our Sani-
our, Iohn 14.1. Let not your
hearts be troubled, where he
armeth his disciples with con-
solation against troubles.

19

How that our Saniour ex-
horting all that would follow
him to denie themselves, and
tak vp their crosse daily, doth
concerne vs all that beare the
name of christians.

20

That christian men ought to
line in all orderly and dutifull
obedience to Princes and Go-
uernours.

That

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21

That Christians may lawfully enjoy earthly commodities, and possesse riches, but how they should be affected towards them.

22

How Christ exhorteth to forsake Father and Mother, and all for his sake.

23

Of Christes many miracles, and what wee learn by them.

24

What we learne by Christ's most diuine wisdom in answering his aduersaries, and all that came vnto him.

25

Of Christ our Saniour, what he did vpon the Saboath, and festinall dayes, and what christians may gather for the obseruation of the same.

Of

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26

Of Christs weeping over Ierusalem.

27

Of his passion and suffering upon the Altar of the crosse, for the sinnes of the world, and saluation of our soules: how often, and with what deuotion all christian men should meditate hercof.

28

Of Christs resurrection from the dead, and how the veritie hereof doth much strengthen our christian faith.

29

Of Christs ascension vp into heauen, besides many good instructions, how hereby our hope of ascending is confirmed.

30

Of the comming downe of the holy Ghost, and how wee

should

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should in all Christian manner
entertaine this diuine spirit in
to the mansion of our soules.

31

How that exhortation of our
Saniour Christ, Iohn, 12. 23
Walke while ye haue light, least
darkenes come vpon you; doth
appertaine vnto vs Christi. ns.

32

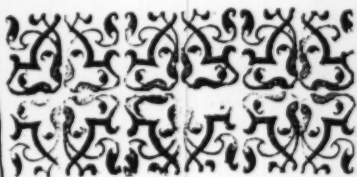
How that inferred vpon the
parable of the tenne virgines,
Math. 25. 13 Watch there-
for e, for you know neyher the
day nor houre when the Sonne
of man will come; doth expresse
appertain to all Christians in
this life.

33

A louing conference had
with Christ, and the deuoute
christian man, touching the
state. and ioues of the life to

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come, promised to them that
learne of Christ, and follow him
in this life.







Disce viuere, Larneto liue.

The first Chapter.

An exhortation mouing euerie deuout Christian for his better direction in learning to liue, often to meditate of the life of Christ.

Pf. 39.3



Wilest I was musing (sayeth the Prophet) the fire kindled : what was this fire, but the loue of God? what was this musing, but the bellowes to blowe the sparks, & kindle the flame of Dauids affec-

Psal. 119
17.

tion? which affection bred desire, which desire caused loue, which loue moued delight which delight brought forth labour, Lord saith he, what loue haue I vnto thy statutes, all the day long is my study in them.

Iob. 3. 16

Whereby wee see that among the exercises of a deuout life, there is none that is wont more to eleuate or lift vp the mind to a higher degree of perfection then meditation. In meditation, what doth more moue man to loue God, then the reuoluing of his benefites? Amongst these benefites, was there euer any comparable to that, So God loued the world that he gaue his onely begotten sonne, that whosoever belieued in him should not perish, but haue life euerlasting?

So then to meditate of the life of him, by whom we haue eternal life, is the very life of life. What is there found that can more arme vs against the vanities & allurements of the world, or the tribulations and aduersities of the same, then continually

to haue before the eyes of our mind the memorie of his doings, and sayings, of his suffering and satisfaction made for the redemption of our soules?

2 In which Christian meditation so many vnlooked for motives to loue God doe occurre, when the deuout soule doth recount the ioy & inexplicable happiness wherunto all doth tend, as they may seeme, not onely infallible testimonies of grace present, but after a sort, glad some presages to the beleeuing hart, euen of future glorie that is to come. Abraham sawe Christ when the couenant was but promised, and yet it reioyced his heart: wee see him now the couenant is performed, and shall we not reioyce? Simeon was a happy man, who sawe him with the eyes of his body, and the faithfull are happy too, who still by meditation see him with the eyes of the soule.

Ioh. 8, 56.

Luk. 2, 30

3 Every man (saith Seneca) that listeth to applie himselfe to reading & meditation, may haue

*Seneca de
breuitate
vitæ*

private conference with Zeno Pythagoras, Aristotle, Theophrastus, & the Authoꝛs of good Arts, he shall finde them all at leasure to commune with him. But a thousand times moꝛe truly may it be said of the deuote soule, that she may daily commune and converse with Iesus Christ the Authoꝛ of her happines, in calling to mind his loue mixed with so many labours, the scarres and markes of his suffering, which she may behold, his diuine precepts which she may obserue, his louing comforts which she may receiue in all distresses incident in the life of man.

Luk. 2, 16.

4 Is it not moꝛe acceptable to see God with the shepheards at Bethlem, when the Angels sing, then with Moses when hee was flaming in the fierie bush? To heare him vpon mount Calboꝛ to preach blessednesse after blessednes, then vpon mount Sinah, when for lightning & thundering it was present death for the people to approach? Is not the case altered? It was said ag

Exod. 3. 2.

Math. 5. 2

Exod. 19

18.

A testimonie of the loue of God vnto the Israelites. Did euer God come so neare a Nation? How much more then may it be said, When he spake vnto vs by Christ Iesus his son, Did euer God come so neare a people?

¶ Wherefoze what better meane of inioying heauen befoze heauen, then to meditate of the mystrie of our redemption, then often to call to mind the incarnation of the sonne of God, his natiuitie, his circumcision, his fasting, his praying, al his labours and trauailes, his sweet conuersation, his behauiour that was so mild and gentle, as all the malice of his enemies could not wrest an angry word from him, his curing the sicke, cleansing the lepers, dispossessing the diuels, raising the dead, his preaching, his teaching, his compassion towards al, and after al, his most innocent (yet sharpe) suffering, and all for our sinnes.

How should we often in soule goe with the wise men to Bethlem, being directed by the starre

Luk 2.16

Mat 2.1.1

of grace, and there fall downe
and worship the little king, there
offer the gold of perfect charity,
the frankincense of deuotion, the
myrrh of penetency, and then re-
turne, not by cruell Herod, or
troubled Ierusalem, but another
way, a better way, vnto our long
and happy home.

Luc. 2. 48

6 How should wee seeke him
sorrowing with blessed Mary and
neuer leaue seeking vntill wee
find him? how should wee accom-
pany him with the Apostles, be-
holding him doing wonderfull
miracles? how should wee with
the women follow him vnto the
crosse, and there condole his most
bitter, yet blessed passion? how
should we descend in meditation
whether he descended, rise carely
with Mary Magdalen, come to the
Sepulcher and see his resurrec-
tion; With the men of Galile
wonder at his ascension by into
heauen. and with ioyfull admi-
ration expect his coming again
in the same forme hee ascended?
Last of all, how should wee with
the disciples continue in prayer,

Lu. 23. 27

Luc. 24. 1

Act. 1. 4

10.

tarry

carrie at Jerusalem, or the visiō
of peace, semblable the church,
waiting for the comming of the
holy Ghost from aboue? How
should we ener hold him as Ia-
cob did the Angell, not letting
him goe vntill he blasse vs?

7 The more we loue Christ,
the more we meditate of his loue,
where our treasure is (that is,
the thing we most affect) there
are also the cogitations of our
hearts: What greater treasure
then Christ the very Vine,
where doe lie millions of trea-
sure: on whom should wee rather
bestow our harts, then vpon him
who is the ioy of our hearts? or
whence our best labours, then
where the best reward of our la-
bours is had?

But to come to that which
concernes the direction of life,
where in the whole worlde shalt
thou sooner find true humilitie,
perfect charity, obedience, pati-
ence without example, prayer,
with many conioined and allied
vertues, then in the life of him
who was the Lord of vertues?

Ioh. 17. 4

consider how humbly he behaued himself in the world how fellow like with his apostles. how mercifull he was to the poore, who seemed his speciall family, hee despised none although lepers, he flattered none though neuer so glorious, free was he from the distracting cares of the world, whose care was his fathers will and mans good, how patient was hee in bearing reproches, how gentle in answers, thereby to cure and salue the enuy of his aduersaries.

*Aug de
Ser. dom.*

Thou hast, O Christian sonne, sayeth S. Austen, in the life of Christ a most heavenly medicine to help al thy defects. what pride is there that his humility doth not abase, what anger that his gentlenes doth not lenifie? what couetousnes, that his pouerty doth not salue? what heart is there so benumbed, that his loue doth not inflame? in every way heere we haue what to behold, what to imitate, what to admire, here we learn what to flee, what to follow.

Where

Where shall we find the misery of man better salued, the goodness of God more manifested, loue & grace more enlarged, then in meditating of the life of Christ?

The louing Captaine would that the souldier sometimes behold the wounds receiued in his behalfe, thereby to take comfort and courage. The martyrs calling to minde Christ crucified vpon the Crosse, endureth trying and tryng flames of greatest persecutions, so patiently, as if the soule exiled from the body by a diuine meditation, both body and soule were in parte become sencerlesse, and made to liue, not where they liue, but where they loue that is to say in Christ.

8 This made the holy men of God so full of deuotion, so great despisers of the world, as they were, their chiefest care was to care for a time to come. their continual meditation was the misery of mans redemption and the accomplishment of their hope in another world. for this cause and much this learning of us

16.

thought Saint Paul had ouer-
studied himselfe, when all his
minde was so often in contem-
plation. had Felus known the
depth of this knowledge, hee
would haue thought the apostle
to haue bene learned indeed: hee
might haue learned by Christes
nakednes how to clothe him, by
his meekenes how to exalt him,
by his praying for his enemies,
how to reuenge him, that his
stripes, his speare, his thornes,
his woundes, his crosse, were
more deare and precious then all
the diadems in the world.

When we behold Christ in his
passion, we see innocency suffer-
ing for sinne, humility enduring
torment for pride, righteousness
for vnrighousnes: what chari-
tie was that, which amidst so
many paines, besought God for
the causers and actors of his per-
secution? what silence was that
which vnto false accusers an-
swered nothing? what loue was
that, which was prodigal of life,
for his friends? no, for his verie
enemies? neuer was there any

such

such loue, as the loue of the son of God shewed.

9 Merciful Lord what a spacious field doe wee enter, when wee consider the p[ro]iect of Ch[ri]stes life? In whome we obserue two natures, both resembled to Iacobs ladder, whereof the one part staid vpon the earth, which was his humanity: the other reached vp to heauen, which was his Deitie. The descending Angels by this ladder are Gods mercies; the ascending are our penitent prayers, and therfoze Ch[ri]st is the meane whereby God descends in mercy towards men, and men ascend by grace and acceptation vnto God.

We should often call to mind the life of Ch[ri]st: but when labours and troubles come, when by calamities wee feele that wee haue offended, then wee fall to comparison, when wee endure hunger, we thinke of Ch[ri]sts fasting, when wee are tempted wee think of his leading into the wilderness, when wee suffer reproches, we call to minde his suffer-

*Gen. 28.
12.*

ring

ring & life by our hearts to hea-
uen, and our soules to him who
bare our infirmities, & therefore
wee hope will best respect the case
of the miserable, of whome wee
may say with the Prophet, Who
haue we in heauen but thee?

10 Some are not a little de-
lighted to reade the lines of the
auncient worthies of the world,
of Iulius Cæsar, Scipio, and such
other, but these may sooner de-
light the fancie then instruct the
soule. Come wee to the life of
Christ all their conflicts were
but shadowes, all their glory but
froath, all their pompe but misce-
rie to his conflicts, to his glory.
who vanquished when hee was
conquered, and ouercame death
when he suffered death subduing
the Dance of darkenes with all
his powere, & with a few meane
men made a conquest ouer the
whole world, by a force in out-
ward they cleane contrary to al
biding, to wit. by his worde,
which in the sight of the world
seemed feebleres. What heart is
not moued at the remembrance

*Orig. li. 1.
con Cels.*

of

of his worthe actes? Who would not celebrate vnto the Lord a sweete Sabbath of Meditation and hither bring al his prayers and prayles? Surely we will do little for him, who hath done so much for vs, if we keepe not at least a remembrance of so many graces, so many mercies bestowed vpon vs: Should we be weary to meditate of his life, who was not weary to do, and suffer so many things to restore vs to eternall life?

11 God saith, *Deliciae meae cum filiis hominum.* My delight is to be with the sonnes of men. And the godly say *deliciae nostrae cum filio dei.* Our delight is to be with the son of God. Saint Hierome writeth of certain holy women, in deuoted this way, *Vt caro esset pene nescia carnis:* that flesh (saith he) almost forgot it was flesh, they did so dwell in the contemplation of Iesu Christ, that they seemed in place a little remote, but in affection to ioyne with that holy company of heauen, there beholding in that splendenc

*Hiero. in
Regula
Sanctimo.*

splendent Theatoz the king of
kinges sitting vnder the state of
glozy.

The Athenians erected a
place called Asylum, whither the
poore and distressed repaying
might finde refuge. Now God
hath exalted our Lorde Iesus
vnto the right hand of his thzone
in glozy, and there for his sake e-
rected an Asylum of grace. whi-
ther all sorrowfull and afflicted
minds repaying may plead pri-
uiledge and a satisfaction against
sinne, hell, death and the deuill:
faith in him dooth tell vs as
much. When the accuser of the
brethren doth lay a remembzance
of their sinns vnto the charge of
Gods chosen, and thereby see-
keth to cast them downe by de-
spaire, by and by they flie to me-
ditate of Christs loue, and how
al-sufficient a sacrifice he was for
the satisfaction of their sinnes,
and how readie he is to embrace
in the armes of his mercy, and
couer vnder the shadow of his
winges, all that crie and come
vnto him.

12 Would wee haue a president of all perfection to stand before vs: why Salomons wisdom is but ignorance: Sampsons strength but weakenes: Hazaels swiftnes but slownesse: Methusalahs age, not a day, being once compared with the perfection of the Sonne of God. The loues which Christ tooke were but few in number, but when he brake them and his disciples distributed them, they did exceedingly encrease and multiply.

Mar. 6

38.

Lu 9. 16.

The life of Christ when at first wee consider the same, it seemes not so much, but falling to meditate thereupon, and to distribute it as it were amongst faithfull beleeuers, it encreaseth so wonderfully as we can truly say with them in the Gospel, wee neuer saw it after this fashion, in effect we neuer thought it so admirable.

13 The people in the wilderness were directed by a cloude in their passage towards the land of promise: we haue for our journey not a materiall cloud, but the life

Exod. 13.

21.

of

of him that sits aboue the cloude
vpon whom the eye of our soule
euermoze fixed, wee may go for-
warde or stay, as this heauenly
direction shall giue vs ayme.

14 Last of all how mindfull,
I pray you we should bee to me-
ditate of Christ, not onely in
respect of the time present, but
chiefly for the time to come: this
was in Saint Pauls thought,
when hee thought of his depar-
ture hence desiring to bee dissol-
ued & to be with Christ. Iacob
leauing the world, his mind was
vpon Shiloh, or on h in whome
God would send when hee saide
Expectabo salutem tuam, Lord
I will wait for thy saluation:
O Iesu. saith Saint Austen,
Whether I speake of thee, I write
of thee, I read of thee, me thinks
I am present with thee, as if a
remembrance of thee were me bid
wake for thy him, and sleepe with
him.

5 The law was a shadow
of good to come, the good was
Christ. When the shadow is be-
hind the substance it is but a shadow.

Gen. 49.
18.

Aug. med.

the Sun is before, the shadow
is behind: so was it in Christ, to
them of old, this Sunne was
behind, and therefore the law or
shadow was before, so by vnder
grace the Sunne is before, and
so now the ceremonies of the law
these shadowes are behind, yea
they vanished away: Iosua suc-
ceeded Moyses, Christ the law,
Moses dies, Iosua leads the peo-
ple, Iosua brings the people ouer
Jordan, which Moyses could not
doe. The fathers cate Hanna
in the desert, we haue the liuing
bread which came downe from
heauen.

1. Cor. 10,
1.

In blessing their posterities
the Patriarkes mentioned the
promised seed in comforting the
distressed, the Prophets foretold
the Saviour to come, all their
solemnne sacrifices were but fi-
gures and signes of some excel-
lent subject, their many hymnes
& diuine songes were reioycings
at his coming before hee came,
in their highest deuotions no-
thing was more mentioned then
that God would respect his peo-

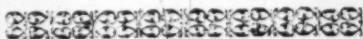
ple

ple, and Abraham to whome in mercy, the multiplying of the same mercy by the promised offspring, was mentioned: so by this wee see, the faithfull all along minded, nothing more then him, in whome all the Nations of the earth should be blessed.

16 For the believers vnder grace, surely they should be so addicted to meditate of him who wrought the great work of their redemption, as that they ought to haue their hearts replenished with an incessant renewing of his love. seeing their faith is confirmed by a consideration of his merits, their hope by a remembrance of his promises, their duty by calling to mind his benefites, their fortitude by a contemplation of his assistance, their lues directed by his life. who was the mirrour of the world for perfection and true holines; the Prophet Esay saith, this is the way walk in it.

Esa 30, 21

Chap.



Chap. 2.

That the life of a Christian should
be passed ouer in this world in
a holy and vertuous conuerſa-
tion.



It is the maner of
Princes & gouer-
nors forthwith v-
pō their innestures
to places of grettest
dignity, seriously to recoſit with
themſelues, to what authorizy
amongſt men God hath called
thē, what to do, how to govern,
& in concluſion, which way to be-
meane themſelues like theſelues:
that is to ſay anſwerable vnto
their place and calling. This
care we find to haue been in King
Salomon, who in regarde of the
dignity, whereunto God had
called him, beſought God before
riches and honour, to giue him
an vnderſtanding heart. No
leſſe care ſhould a Chriſtian mā
haue

2. Chro. 1
20.

haue, whome God hath in mercy called to the estate of grace a calling of excellencie, no lesse care I say, should he haue forthwith to sit do wne and consider for what cause hee was redeemed to what end, what wi'l one day be required at his hands, vpon his returne by him that did send him hither, and preserved him whilst he is here.

2 When Naaman the Syrian was healed of his leprosie, and saw that by the power of God he was from a leaper become a sound man, to acknowledge this benefit, well the knees of his bodie might bowe in the house of Rimmon, a false god, yet when he came there he made a solemne bow, the knees of his soule should bend to the true God, whom hee perceiued had done him good.

When Peters wines mother was cured of her feauer, shee rose vp & ministered vnto Christ: when the people sawe the care of ioshuah, which hee vndertooke to bring them into the land of Canaan, they all saide as it were

With

2, Reg. 5,
18,

Mat. 8, 15

Iosua. 1, 16

With one heart, O Iosuah, all that thou commandest, we will do, and whither so euer thou sendest vs, we will goe. We haue receiued a greater cure then euer Naaman did when he receiued the cleansing from his leprosie, or then Peters wifes mother, when at Chzistes word the feuer left her, some bending of our hearts, some ministring vnto Chzist should be remembred, and let our Iosuah haue his due, who is leading vs to the land of promise.

3 When Zacharie mentioned the loue of God in visiting and redeeming his people, in raising them vp a mighty saluation, in deliuering them from the handes of their enemies, first shewing what God had done for them, he then consequently annexeth the end of all, and what they should do to God, to wit, To walke before him in holines and righteousness all the daies of their life.

Luk. 1, 75

This the Apostle sheweth in more expresse words at large, the grace of God hath appeared, that

Tit. 2, 12,

bring

bringeth saluation vnto all, and teacheth vs that we should denie vngodlines and worldly lusts, that we should liue soberly and godly in this present world, looking for the blessed appearance of the glorie of the mightie God, and of our Sauour Iesus Christ. **Thereby shewing our first entrance into grace, and therewith the workes of grace, and then in order the appearance of glory.** For what else doth grace require, but the workes of grace: therefore wee beseech God, that wee fall not amongst theeues, as the man that passed betweene Ierusalem and Iericho, which would spoile vs of this precious garment, and the true vse thereof: Lord (saith Dauid) keepe thy seruant from presumptuous sinnes, that they get not the dominion ouer me.

Luk 10.30

Psal. 19.

Luk 6.18.

Rom. 13.

12.

What should the children of light haue to do with the workes of darkenes, what should Christians walke according to the flesh, who are by Christ their redeemer regenerate, and borne anew according to the spirit? A-

lexander

Alexander (saith Quintus Curtius) willed that the Grecians & the Barbarians should be no longer distinguished by garments, but let Grecians said he, be knowne by their vertues, and Barbarians by their vices. The application is plaine, let Christians be knowne by Christian behaviour.

4 When Almighty God had brought his people from the oppression of Pharaoh, & that they were now towards a land which should flow with milke & honey; Moyses soberly aduiseeth the people after this manner, and telles them what God doth look for at their hands: And now Israel what doth the Lord require of thee, euen that thou serue him. If he be Deus tuus, then must he haue adorationem tuam. Is hee thy God: then will he haue thy worship: Saint Peter vnto the dispersed Jewes, and conuerted Christians saith; You were not a people, but now are the people of God, and therefore should walk as the childzen of God, the night

Deut. 10.

12

1. Pet. 2.

10,

Rom. 13

12

*Bern. li. 2
confid. ad
Eug.**Aug de
Vit. Chri-
stiana.*

is passed (saith the Apostle S. Paul) where hee resembbeth the last vnto the night by reason of the dark mists & figures therof: the day is come neere, where he resembles the state of grace vnto a lightsome time: what followes? Let vs cast away the workes of darkenes, and put on the armour of light. All which as it inferreth a dignitie in that wee are called, so withall a duty that is required: a small Anne in the world, is notwithstanding great in one professing Christ.

Saint Bernard thought it a thing prodigious in nature, to haue the first place and the lowest life, a high calling, and some abieect course of liuing: because the calling to place of dignitie, doth challenge vnto it selfe the greater excellency Quid prodest (saierh) Saint Austen) vocari quod non es? What profiteth it thee to be called the thing thou art not? To beare the title of a Christian, and to be in action nothing less: To be a Christian in name, but not indeede, to

seeme

seeme and not to be, to haue the
 boyce of Iacob, but the hands of
 Esau, one thing in shew, but ano-
 ther in substance: what dost thou
 (saith Saint Cyprian) rush in
 with a blinde heady zeale, thou
 knowest not whither, nor how
 extinguishing peace and charity.
 the true lights of a christian life
 certainly these vices, they are as
 blemishes in the face of our pro-
 fession. Zeale without know-
 ledge is a blind sacrifice, & know-
 ledge without zeale is a maymed
 sacrifice, neither blind nor mai-
 med should be offered to God.

*Cypr, de
 zelo &
 lino.*

5 Aulus Fuluius percepuing
 his sonne gotten vpon the wings
 of pride, and associating himselfe
 with Cacheline that firebrand of
 the common wealth, comes and
 takes him aside, & schooles him
 after this maner; I hou vnthrilt,
 haue I brought thee vp for such an
 end? when we find our affectiōs
 enclining to foule desires, let vs
 say vnto our selues as Aulus Ful-
 uius said vnto his sonne; Is this
 the end why God hath giuen vs
 our being, & well being, were we

C

redeemed

redeemed from sinne, to continue in the lusts thereof, were we freed from the seruitude of the worlde, to become seruantes of so bad a Lord? Why were wee redeemed to good works? (should so great a price bestowed for vs be cast away? God forbid.)

To come to a consideration of our selues, and call to mind our adoption, whereby we cry Abba Father, if God be our father then must wee remember what he requirerh, *ἀγιοι-γενεσθε, ὁτι ἐγὼ ἅγιος εἰμι*, be you holy, for I am holy: the duty of the childe is the fathers honour: Wee are resembled vnto the branches. & Christ vnto the vine, euery brāch that beareth not fruit. Which fruit is good life, the husbandmā which is God, taketh away.

We are compared vnto fruitfull trees planted by the water or pleasant streames of Gods graces, and therfore shold bring forth fruit in due season: wee may remember the curse of the figge tree that bare leaues, some shew onely of fruit, and that sen-

1. Pet. 1.
16

Ioh. 15, 2

Psal. 1, 3,

Mat. 21. 19

tence denounced against the o-
ther that bare noe fruites at all,
The Axe is laid to the root of the
tree, euery tree that bringeth not
forth fruit, shall be cut downe, and
cast into the fire. **The Axe**, death,
the cutting downe the execution
of iustice, the casting into the fire,
the sentence of iudgment. Now
is the Axe, there will bee a now:
the Axe, not a Rod to the roote,
not to the branches cast into the
fire, and soe there is somewhat
more then a cutting downe.

Lnc. 3. 9.

Daniel said vnto Nabucodo-
nozor, which Iohn, the Bapptist
in effect said vnto euery one who
were fruitlesse, This tree is thy
selfe: but for the good tree which
our Saviour saith bringeth forth
good fruit, it shalbe like the green
Oliue planted by the house of
God. Blessed is the man (saith Ie-
remie) that trusteth in the Lord,
and whose hope the Lord is, for
he shall be as a tree that spreadeth
out her rootes by the riuer, and
shall not feeble when the heat com-
meth, but her leafe shall be green
and shal not care for the yeare of

Dan. 4. 19.

Mat. 7. 17.

Ier. 17. 17.

Apoc. 10.

drought, neither shall cease from yeelding fruit.

And thus as the negligent are resembled vnto barren heath, or trees & wise dead, and plucked vp by the rootes as vaine professors are compared vnto trees which bare leaues, or at least fruit goodly and pleasant to the eye, in shew like Apples of Gomorrah, which are gone as soone as you touch them: so are the religious and deuoted to the worship of God most fitly likened to good & fruitful trees, grafted vpon the true stocke Christ Iesus himselfe, planted in that vineyard, whose keeper is the Lord of hosts, and lookes for at their handes better then wild grapes.

Esa. 5. 1.

Act. 11. 16

6 In the eleuenth of the Acts and five and twentieth, were the Disciples first called by this name, Christians, a name of great sanctitie, from annoynting a ceremonie vsed amongst the ancient people of God, vpon none but those whom they accounted holy: and had an holy calling, as their Kings, their Priests, their

Prophets, and therefore should Christians be as Iohn the Baptist, whose name was holy, whose teaching was holy, whose life was holy, all agreeing in one. He was a burning light. not onely burning, saith Saint Bernard, as zealous in seruente, but a light also as conspicuous in charity.

*Bernard in
not. 106*

But whence saith (Isidor) haue we this title? euen from Christ are we called Christians, surely a great prerogative, hee hath graced vs with his owne name, cleansed vs with his owne blood.

The Apostle saith that we are bought or redeemed with a price, if it be so, then are we his who hath paid our ransome, and consequently are bound to be his will willingly who hath bought out our freedome. We are not debtors, saith he, to the flesh, as if he should haue said, we are debtors, and owe dutifull seruice to another Lord, and to liue after his will. Sarah saw but Hamael playing with Iaac, and shee said vnto Abraham, put away the bondwoman with her

Rom 8. 12

Ge 21.10

sonne, it is not safe for the soule to be dallying with the flesh, cast out the bond woman and her offspring or desires: the playing of Ismael with Isaac, the holy ghost by the Apostles, called a persecution. One saith, This body of ours will not let vs to be right Philosophers, but sure it is, this corrupt nature of ours vnlesse we did repress the affections thereof, it would not permit vs to be right Christians.

Macari.
hom.

There is a serpent within vs, saith Macarius, that will entice with an argument, a iucundo, the forbidden tree is most faire, forbidden pleasures, forbidden wayes are most delightfull. Had we (saith Saint Bernard) Good by, when Adam was betweene the perswasion of his wife, and the precept of his God, when the one said, Adam eate: and the other, Adam, Thou shalt not eate, would we not haue cried out, and said, O Adam, take heede what thou dost, the woman is deceived: The counsel we would giue to Adam, let vs apply to our

selues, and neuer hearken to the counsell of the flesh. seeing the condition of Christians is to walk not after the flesh, but after the spirit.

Rom. 8, 1

The Apostle calleth the desires of the flesh deceyvable, because they deceyue; and whereas other sinnes are mentioned by one name, this of the flesh is mentioned by many, as adultery, fornication, uncleannes, wantonnes, all these shew how vile it is.

Eph. 4, 22

It is sayd, flye from sin as from a serpent, but of all sinnes, sinne of fornication, saith the holy Ghost, for this serpent stingeth to death. He that will eate so often as he is tempted by hunger, hee that strikes so often as he is tempted by ire, he that will commit the sinne of fornication so often as he is tempted by ill motions: what hath he, I say, not of a Christian man, but of a man, except the name?

Gal. 5, 16,

7 But is it credible that Christian profession should in any age put on masking attire, and play her part vpon the stage.

or that those who bare the name of Christians, should endenour like cunning Jugglers to cast a mist before the sight of the simple, worke dissimulation in so fine a web, cast such glosse vpon all, as if all weere holy, like hote Mete-ors in the ayre, which shew themselves like starres, but are indeede nothing lesse: for these deceiue men they may, God they cannot, nay they may one day find they deceiued themselves: if they spend an houre or two now and then in godly exercises, though all the weeke after they liue in contenti- on and enuy, they thinke them- selves good Christians.

Mat. 2. 8.

*1 Reg. 2. 1.
12.*

Rom. 2. 26

In the Comedie of Menander there is a Hercules, but not true Hercules: in the course of the world there is a Herod, that pre- tends worship, but intends the life of an innocent babe: there is an Ahab that proclaimes a fast, thereby to compasse Naboths vineyard, but all is not gold that glisters. He is not a Jew which is outwardly a Jew, neyther is that circumcision which is out-

ward

ward in the shew, but hee is a Jew which is one within, and the circumcision is of the heart. not in the letter, whose praise is not of men but of God. One man discerneth another by his habit. God by his heart.

The Arke, saith Origen, was it pitched without only? no but within and without. The kings Daughter, saith the Psalmist, was glorious: was this glorie outward? no, shee was glorious within. The coat of Christ was without seame: the conuersation of Christians should bee plaine and honest without dissimulation: least their calling suffer indignitie amongst men.

*Orig in
Numb.*

Let vaine boasters talke of profession soe long as they will, and make religion as they doe a mere talke: vnlesse they shew deuotion to God, humble and charitable behaviour towards men, are they right Christians? no verily. When one ill affected, was now about to be saluing his sore fingers, a certaine Physician perceiving by his countenance his

liuer was corrupt: my friend,
quoth he, seeke to salue what is a
misse within.

Mat. 20. 8

8 At the end of the day, shal
it be said, call those discourters:
noe call the labourers, giue them
the pennie. S. Iames saith, shew

Iam. 2, 18

me thy faith by thy woorkes. I am
a mortall man and cannot search
the heart. Hast thou faith: let me
see it by thy actions of life. Is it
a liue'y faith? Why, where life is
there motion is: we are not (say-
eth Cyprian) Philosophers in
words, but in woorkes: he is not
a Physitian, which is a Physitian
in name.

Mat. 22

129

It was said indeed
unto him that came to the mari-
age, amice friend: but if we mark
the sequell, it was in effect said,
Amice et non amice, friend in
profession, but nothing so in acti-
on in name. but not in nature,
howe comest thou in hither not
hauing a Wedding garment?
When you see, saith Saint Chry-
sostome, the leaues withered,
you may see the Tree is not
sound at the roote when you see
the actions of life but so so, is all

*Chrysost.
opere im-
perfect.
ho. 32.*

well at the roote? Are we not rooted in faith. the bud, the leafe, the flower, the fruite, all is from the roote. The fire so long as it is fire, it hath heate, and faith soe long as it is faith, it hath effects. Wherefore we must take heede that we deale not with our holy calling, as Ammon did with Dauids seruants, when he disguised them, and cut their garments in the midst. Let vs not separate those whome God hath ioyned together, a good profession, and a good conuersation, good learning, and good liuing. A man, saith Syrach, may be knowne by his look, and one that hath vnderstanding may be perceiued by his gesture. Nay a mans garment, and therefore much more his life, declares what he is.

2. Sam. 13

+

9 Looke wee into the liues of the former Christians, whose remembrance we honour in our very thoughts, and whose vertues we cannot but admire, if we reade how they spent their time, we shall finde that their whole course was a continuall exercise

of pietie: they were iust in promise, they needed no other surety but their worde: they were moderate in dyet, plaine in attyre keeping a Decorum in all their actions. They did not only with Simeon see Christ with their eyes, but also take him vp in their hands, and carie him about in their lines: we are for the most Christians in shew, they were Christians in deede: we outwardly professe somewhat but there is a heart within meanes nothing lesse: they inwardly and outwardly were the same. Assuredly hee said well that said it, they were happy in respect of vs who receiued with humilitie one vniforme faith, vpon this foundation they did build good life: we are still hampering and hammering about the very foundation, and neuer settle our selues to worke, not as hirelings for a reward, nor as seruants for feare, but as children for loue.

*Tert.
Apol.*

Tertullian setting downe the hardest censure of their greatest aduer-

aduersaries, sayth, That excepting they would not sacrifice vnto their Idols: their holinesse was such, as it made their very persecutors to stand amazed at them, and to cry out: What a miserie is this, that we are more wearie of tormenting, then these men are of enduring torments? Nay, it made the greatest Emperors themselves to feare poore Christians, as Herod did Iohn Baptist, because hee was a holy man, and one that feared God.

Saint Basil affirmeth, that the very beholding of their constancie in suffering, made manie Heathen men suffer with them. The deuout lyfe of a poore Captiue Christian woman (as Sozomene writeth) made a King and all his familie embrace the sayth of Iesus Christ: and Eusebius sheweth that Maximinius the Emperour, could not but wonder to see howe sedulous they were in doing good, when their verie enemies were euen consumed with

*De quad.
Martyr.*

*sozomen,
lib.7.*

*Euseb li.9
cap.8.*

miserie,

Dan. 3.

miserie, they took from their owne sustenance, and small store they had to releene them, they buried their dead, and neuer ceased to follow them with the workes of charitie. They were so religious, so humble, so iust, so charitable, as they made great Tyrants to gine out Edicts with Nabucodonozor that none should worship any other God, but the God of the Christians. Iulian the Apostata, writing to Arsadius Bishop of Cappadocia said. Christiana religio propter Christianorum erga omnes cuiusvis religionis mortales beneficentiam propagata est: This same Religion, which they call Christian, is spread farre and wide, by reason of the great beneficence of those whome they call Christians, doe shew to all mortall men of what religion soeuer. Whence wee see that the greatest enemye of the faith of Christ, could not but acknowledge the sincerity of former Christians.

Mercifull Lord, to compare our coldnes with their seruent

Deuotion

denotion, our negligence with their industry, our faint loue with their burning charity, wee shall finde such ods, as wee may sorrow to see our owne defects in this case. Calling to minde the learning of the ancient Fathers, we may thinke they did nothing, but reade: seeing their workes, that they did nothing but write: considering their deuotion, that they did nothing but pray.

10 How was God glorified in these: and how is God glorified in vs, when wee truly serue him? To this end Christ willed his Disciples, that their light should shine before men: & Saint Peter exhorteeth, that by our good workes we glorifie God in the day of visitation in effect, that we honour Christ by our Christian behauiour. Which behauiour, saith Saint Cyprian, is to doe the will of God, which will is that we haue Stalblitatem in fide, modestiam in verbis, in factis iustitiam, in operibus misericordiam, in moribus disciplinam, cum fratribus pacem, and soe fourth

Mat. 5:16

1. pet. 2.
12.

Cyprian
in orat.
Domini

Sted

Stedfastnes in faith, modestie in words, brightness in action, in works mercy, in manners discipline, and peace towards our brethren. Dought not our brightness to be inwardly, because vnto God, outwardly because vnto the glory of God.

Iohn. 13.

34.

By this, sayth our Saviour, shall men know that you are my disciples, when hee spake of loue: which loue is the accomplishment of the whole law. Every Generall in the field hath his colours, whereby hee and his company are knowne. Holynesse is Christs banner, vnder which we all traine and keepe a seemely Christian march, following Christ our Captaine, & finisher of our faith. Our enemies are the assaults of sinne, and temptations of Sathan: our weapons are the shield of Faith, the helmet of saluation, the sword of the spirit. Our conquest is a crowne of glory: I haue fought (sayth the Apostle) a good fight, I haue finished my course, I haue kept the faith, from hencefoorth is laid vp for mee a

Eph. 6. 17

2. Tim. 47

crowne

crowne of righteousness.

II Looke wee vp into heauen,
who are there reioysing? who
are nowe triumphant in glory,
but those who were somtyme
militant in the workes of grace?
who are now in that celestiaall so-
cietie of Angels, and there be-
hold the presence of God him-
selfe, but the pure in heart, and
those who somtymes liued godly
in the world? To cast our eyes
downward: to whome is that
wofull dungeon of darkenesse so
often denounced, but vnto dis-
solute and loose seruants, who
neuer thinke on their Masters
returue, and the account which
will one day bee required at their
hands? The scholemen doe wel
distinguish of a double punish-
ment, the one Damni, and the o-
ther Sensus: The one of losse and
the other of feeling: of losse,
when they lose for ever in glo-
rie him, whom they would not
receiue, so often offering him-
selfe vnto them for a tyme: of
feeling, they would not endure
the paine of a little repentance,

car. 5 8.

and therefore shall suffer the punishment of eternall paine.

12 Of all figures (say the Mathematicians) a circle is the most absolute, because the beginning and end concur in one: such is our holy conuersation, which comes from God by grace and ends in God by the works of grace: all our actions are from him, as the beames from the Sunne, as the smell from the flower, as the spaks from the fire. The Sunne is dispersed by his beames, the flowers by their smell, the fire by the sparkles from thence proceeding, God is seene in his creatures, admired in his works, but most glorified in his seruants, the sonnes of men.

Mat. 22.

20.

We knowe there is in man somewhat more then man. Christ said vnto the Pharisees, when the Herodians shewed him a tribute pennie, Whole Image or superscription is this? when we find in our selues a most diuine & heavenly resemblance, whose image is this? methinks we cannot but

reply.

replie, assuredly it is our heauen-
lie Cæsars: and therefore giue we
vnto him the heinage of our
harris, and if we haue a thousand
harris, let vs pay them all in tri-
bute. The Angels of heauen
looke for vs, Iesus Chzist him-
selfe the Lord of Angels expects
vs, whom hee hath chose n to bee
heires of glozy, should we follow
the world, then may wee feare
the punishment of the world.
What is it to gaine a farme, with
him who would goe to see his
farme, and loose heauen? What is
it to be married to the momenta-
rie pleasures of a sinfull life, and
for euer and euer to be deuozced
from Chzist?

Luke 14,
18,

There are in the holy scripture
promises laide downe of a happy
state to come, it may be well ap-
plied, which was misapplied in
the triall of the holy man Iob, we
do not serue God for nothing.
As sure as God is God, the
righteous shall receiue a reward.
We know that man is immortall,
and that his happinesse is not
heere, though that part which we

*For the
fabrick
mounds.*

12 (saith this the learned Jew)
be mettall, and perish for a time
yet there is a time to come, when
it shall bee raised, and there is a
part in man which abides for e-
uer.

13 Childzen when they are
young, loue their Nurses more
then their true and natural Mo-
ther: but comming to riper
yeares, they then loue where they
chiefly ought: we are a while
addicted to the world, and lose
our selues in the loue thereof but
vpon mature iudgement wee see,
that God onely should haue our
loue, and duties of loue. It is
the manner of some Nations
(sayth one) for the inferiour first
to salute their superiours, and
it is the custome againe of other
Countreies as a signe of bene-
diction, going downward, for the
superiour, first to salute the infe-
riour. This custome Almighty
God himselfe obserueth with
men: first hee salutes vs by hys
benefits, and then wee salute him
by our obedience: first hee loueth
vs as a father, then wee honour

him

him as chlozen. Should wee
with the fed Hauke forget our
matter? or bring full with Gods
benefites like the Moone, be then
most remoued from the Sunne,
from whence comes all her light,
and then by her imposition of
earthly desires, become dark?
Hath Christ don so much for
vs, and should we seeme to be car-
ried away into the land where all
thinges are forgotten? At that
dreadfull day of doome the grea-
test part of the euidence, sayeth
Saint Cyprian, that Sathan
will bring in against carelesse
men is, the neglect of their dutie
full seruing the Lord Iesus,
when hee shall say, O eternall
Iudge, for these, I neuer bene-
fited them, I neuer endured la-
bour or trauaile to redde them,
and yet haue they followed me, I
no sooner tempted them to euill,
but they obeyed me: Thou camest
from heauen, and endurest many
thinges in the world to winne
them, and yet they neuer followed
thee. thou diddest shed thy most
precious blood to save them,

*Cypri. de
opere &
elemo.*

and yet they would neuer wor-
shipp thee: hitherto Saint Cy-
prian,

Iob. 23, 22 14 Now can wee then omit
the performancet of our Christian
duty? should it be said of holines,
Ma. 15, 11 as it was once in an other case,
Lu. 12, 43 Audiuimus famam? Wee haue
heard report of such a matter, and
so let it goe? wil our lip-worship
serue the turne? the foolish vir-
gines were founde with their, Sic
dicentes, so saying: but the good
servants shal be found with their
Sic facientes: so doing.

Ge. 27, 22 Our Isaac will not only heare
Iacobs voyce. but come hither my
sonne let mee haue thy hands too,
and then receiue a fatherly bene-
diction.

Luc. 7, 22 In the seventh of S. Luke,
Iohn sendes his Disciples to
Christ to know whether he were
the Messias that should come in
to the world, or they should looke
for another? the answer our
Santour returneth is this: tell
Iohn what you haue heard and
sene, what you haue heard onely?
no, but heard and sene, the blind

lee, the lame walke, the leapers are censed, the poore receiue the Gospel. He doth neither affirme, nor deny, saith Bede, but woulde rather haue his works testifie of him, then that he would testifie of himselfe.

Bede in Lu

Christ came from heauen to doe his fathers will in earth, and wee here on earth doe his wil, who is ascended vp into heauen: to whome was that applied, but vnto Christians? This is the will of God, euen your holines.

1, The. 4. 3

15 To comprehend many things with the circle of a short conclusion, the summe of all is. There is nothing more sweete then to serue God. When Pythagoras heard a vicious fellow affirme he had rather spend his time in wanton company, then amongst these sower Philosophers: no maruaile, sayd he, for Swine had rather be tumbling in the mire, then laid in the cleanest places of all.

Ecc! . 23. 7.

There is no peace comparable to that which is wont to accompany christian conuersation. It

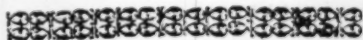
Psal. 24. 3
5. 6.

is said of the Dioscorides, men
liuing farre remote, yet profes-
sing Christian religion, that
dwelling in the midst of the sea-
yet haue not the vse of ships: they
liue with such quiet and content
in their estate, or without any de-
sire of seeking superfluite. Who
shall ascend (saith the Prophet)
vnto the hill of the Lord, but e-
uen hee that hath pure hands,
and hath not lifted vp his minde
to vanitie, he shall receiue a bles-
sing from the Lord. and righte-
ousnes from the God of his sal-
uation.

Nature hath taught the
Bombix a small worme, prouid-
ing before for her end, first to
wind her selfe all in silke, and
then becomming white and wing-
ed in shape of a flying thing she
dieth: let grace leade vs in the
sanie courie, first clothing our
selues with that precious silke
of Christes merits, and then
become white for innocencie and
holinesse of life, and last of all
with the wings of faith & hope,
prepare our selues to flie to that

heavenly

heauenly repose of our euerlasting rest.



Chap. 3.

That the end of a Christian life is endlesse felicity in the life to come.



Most sure it is, that the end of man, or mans felicity, which is his end, is not consisting in any thing here below, but in a state supernall, & therefore to bee sought aboue. It here remaineth that we enter a little into the consideration of this end, as also of the mean precedent vnto the same.

Infinite were it to shew how the Philosophers of old, as men in a winters night, amidst many strange and vnknowne wayes, did runne and range they lines not whither: Infinite were it (I say) to set downe, how they

Spent all their life poring in the darke, (if we respect the light of grace) in seeking and searching out mans chiefest end. Some would haue it to consist in pleasure: why if pleasure were mans chief happinesse, then beasts were happy: if sensuall life bee mans end then is he oft ended by his end. Some would haue it to consist in riches, in honour, and the like: if mans chief happines, & end were placed in these, then were man worse then a clod of earth, or puffe of wind, because the end is euer better then those thinges which are tending vnto the end. Last of all, if mans chiefest good consisteth in thinges mortall, then where becoms the felicitie of the soule, which is a substance immortall?

2 To leaue these in the maze of their owne fancies, and roaming in the ayre at an vncertaine mark, our Christian faith (blessed be God) teacheth vs to mount higher, and to behold an other end, which cannot be worn out, and therefore is not subiect

to feare: full of all happines,
and therefore is able to satisfie
our desires to the full The dif-
ference then between those who
remained in the foggy mist of
Egypt, and them whome God
hath in mercy placed in the little
land of Goshen, is this: they to
an vncertaine, but we direct all
our actions vnto a most sure and
certaine end, they hope for som-
what in shew, we somewhat in-
deede, they are about the delight
of the sense, we in the perfect cō-
tentment of the soule, in looking
vp to these ioyes whether al our
endeauours do ioyntly runne, as
vnto the sole period of all our be-
ing. Well is that state wherein
nothing is wanting. Peter cried
out (and we may all cry out with
him) Domine, bonum est nobis
hic esse, Lord it is good for vs to
be heere. Being freedde from sinne
wee are made the seruantes of
God, our fruit is holines, our
reward is euerlasting life.

3 Man is neuer moze heau-
nly, then when he begins to con-
sider his end, which is to liue in

Mat. 14. 4

1. Cor. 9.

10.

heauen. Wherefoze what should wee but take order with our selues, to bend all our actions to this end? To bee indifferent to all creatures, riches, pouerty, or the like, as shall bee most conuenient for the obtaining of this end.

Qui arat, arat in spe, all our plowing tends to the hope of this harvest in the meane time, what should wee doe, but often minde a supernall condition? Almighty God hath placed the earth vnder our feete, whence wee may gather, that earthly things shoulde be least thought vpon: the heart of man, which is of a triangular figure, comprehends more then the earth, that is onely round.

The Philosophers can tel vs, that aboue the superioz sphere, nothing is subiect to alteration. But wil we heare what the Bible saith, nay wil we hear what he was not able to say, concerning the excellency of this end? Eye hath not seene, eare hath not heard, heart cannot conceiue the things which God hath prepared

1. Cor. 7. 2

for

for them that loue him. The glorification of man is a state inexplicable, and therefore to enter into it, were to wade it to a bottomlesse Sea: faith onely is the meane whereby we can approach and see but the backer parts, as Moses in the cleft, when the glory of God passed by.

Exod. 32
22.

It doth not yet appear, sayeth Saint Iohn, what we shall be: but that happy time will come when it shall appeare, and then we shall be like vnto him: At that day shall the iust shine as the Sun in the kingdome of the Father. A maruailous saying of Christ our Saviour, and in humane sense almost incredible, that the child of God shall shine, and become as cleare as the Sunne: they shall not neede the light of the Sunne, who shall themselves shine as the Sunne.

1 Ioh. 3, 2

Mat. 13
43.

Here we are as the cloudes, some higher, some lower, all go to and fro: there shall we be as fixed starres in the firmament of glory: here we are fighting with enemies, there we shall be tri-

umphing without enemies: heere striving to ouercome, there secure with victoꝝ: here in action, there in contemplation; heere in the way, but there at the ende of the way

4 The end considered. the meane precedent vnto this ende remaineth to be obserued. For the meane, onely this, Religion is the way leading to a christian life, a Christiana life is the gate, wherby we enter into the confines of this sanctuarie, for therein first we take vp the merits of Christ in the armes of our faith; and next, walke with Simeon in the Temple or seruice of God, in all brightness of life.

Jerre 16.6.

Now, whereas wee desire the content of our will, naturally to be well, and the exercise of our wit to haue a certaine end, and this end to bee the particular good, benefite and welfare of all our being: let vs in the name of God, resolue vpon the counsell of the Prophet Ieremie to seeke the good way, and walke therein, that we may finde rest vnto

our souls. Man who is immoꝛ-
tall, what should he else tend vnto,
but an immoꝛtall end: Let the
Epicure propose vnto him selfe
pleasure, the Atheists plors and
Castles in the ayre, the Christian
bath where to rest his soule,
knowing that the end of his be-
ing in the world, was to serue
God, and the ende of seruing
God, is to enjoy endlesse ioyes
in the world to come. For it can-
not be, that hee for whome the
world was made, but that hee
should haue some further end,
more excellent then the world,
for the accomplishment of
which, he neuer ceaseth vntill hee
be there, as all naturall thinges
tend vnto the center, and when
they are there, they would not be
remoued.

¶ Now whereas it is not a
written law, but a law that is
borne with vs, which wee haue
not read, or heard, but drawn
as it were from the pappes and
dugges of nature her selfe, to
seek a state of happines knowing
both wherein this both consist,

B. fil. in
psal. 114.

as also the way of attaining the same, how cā we but go forward in that happy course, tending as hath beene shewed vnto a thrice happy end: In which course of a Christian life, sayth S. Basil, ther is a reward, a reward indeed, & κτὶ ὀρεῖλμα τῶν ἐργῶν ἀποδεδομένων, ἀλλὰ κατὰ τὸ μέγα-λοδῶρε θεῷ: be it far aboue the work, and not according to the desert thereof, but the magnificence of him that rewardeth the work, as in truth it is, yet can it not but encourage vs to go forward in the performance of the same. When king Alphonsus was perswaded, as stories mention, not to attempt warre for feare of imminent danger: I feare not danger, quoth he for who hath ever attained victorie, without aduenturing dangers? Distrust, and feare of difficulty doth often dissuade vs from the prosecuting and pursuing of this reward. If all difficulty should dismay vs, then how should we attaine our hoped end? for who hath cuer attained the same end.

since

since the foundations of the world, without labour and tra-
uaile? Christ himselfe went not
vp into glozy, but first he suffered
paine.

One being asked whether hee
would rather be Socrates or
Cræsus the one an industrious
and painfull Philosopher, the o-
ther a man flowing in all boun-
dance: answered, that for this
life he would be Cræsus; but for
the life to come Socrates, thereby
shewing that heere rich men are
happy, but hereafter good men
are happy. now of the two, fu-
ture happines is the better.

6 By all this it hath bene
proued, how desirable a thing it
is vnto man, to attaine his wi-
shed end, for the attaining wher-
of, he must apply himselfe wholly
heereunto, neither may the chri-
stian man of all other, think him-
selfe exempted in this case. When
Christ cured the blind men in
the Gospell, his least touching,
nay his word only was sufficient
to haue restored him his sight, yet
to shew how he required indu-

101 29, 11

Act. 27.

41

industry, the blinde man must go and wash at the poole of Siloam. The Apostle had receiued it by a diuine vision, that none with him in the shippe should perish: what then, must al be secure, and wilfully cast themselves into the sea? No, that were to hane tempted their preseruour, but when the case so requirerh, euery one must endeavour himselfe, to vse the meane ordained to saue himselfe: we saile in this mortal life with contrary windes, sometime there is a tempest, & anone commeth a calme: the one is ready to make vs doubt of God by impatience, the other, to forget him by security. Therefore foure principall vertues we must euer exercise in this passage, The loue of God, the hate of sin the hope of mercy, and the feare of iustice, which shall euer guide vs in a right Christian course, vnto our end all the way meditating, that God is an Ocean sea of infinite goodnes, and that by this hee first created the world, by this he stil guideth it, by this he suffereth

suffereth many iniuries offered vnto his most sacred name, by this he causeth the Sunne to rise vpon the good and euill, by this he maketh the rain to come down vpon the iust and sinners, by this he hath ordained man so many meanes and helps to come vnto him: and last of all, by this he would not be alone in a state of high excellency, but hath vouchsafed his creatures, Men and Women, to bee partakers with him & in a maner consortes of his glory. Could euery man so much desire his owne good, as he is now brought vnto by the goodnes of his God? How meruaile though sathan do so much enuy this happines of man, from wh:ch he is miserably fallen. O the depth of the wisdome of the riches of the mercie of God!

7 Who is able sufficiently to expresse the great dignity of our Christian calling the end wherof is so ioyfull? All the labour of a religious life, is no way comparable vnto the excellen-

2. Sam 7.
18.

cie hereof, our fasting, our praying (the chiefe matter we are to attend) our seruing of God is the best time bestowed of all other: those thinges which are toyfull when they come, doe comfort vs before they come. Faith sayth, there is a great and costly banquet prepared: Hope sayth, this banquet is prepared for mee. Things of the world are subiect to mutability, strife, discorde, enuy, but the time will come, when the sheepe shall no more feare the wolfe: the glorification of man in the life to come, is such as he shall cry out with Dauid, Lord what am I, that thou hast brought mee to this?

8 Tell mee now, if there be any state or condition in the world, comparable to a Christian life passed ouer in the exercises of deuotion and pietie, seeing the end thereof is such as it is? What happines do they lose that neglect so great a p^rize proposed vnto them, for the vaine pleasures and sensuall delights of a carnall life? It is sayd of one

Lysimachus

Lyfimachus, who being in battel
against the Scythians, onelie
for the satisfiing of his appetite,
and procuring a litle liquoz to
stay his thirst, gaue himsele o-
uer into his enemies handes:
when hee was now leading a
way captiue to perpetual misery
he then began to acknowledge in
these words his owne folly: **I**
(sayth he) for how litle pleasure,
what liberty, what felicity haue
I lost? seeing his Countrymen
returne home with ioy, and him-
sele haled along by his enemies
to remaine in misery.

That men would consider
Lyfimachus his case, & not loose
their eternall liberty, for some
momentary and fading delights:
what a wofull case will it bee to
see themselves leading to that
rufull seruitude, and to behold
the seruants of God, going in
triumphant manner to reioyce,
and liue with him in glory?
Wherefore leauing all allurs-
ments, let them go forward to
the price of the high calling in
Christ Iesus, knowing that the

Phil. 3, 14

triall

1. pet. 1. 7.

triall of their faith, (as Saint Peter saith) is much more precious then golde that perisheth, though it be tried with fire, that it may bee found to their praise and honoz. and glory of God at the appearing of Iesus Christ. Whom they haue not seene, and yet loue him, in whome now (though they see him not) yet do they belæue and reioyce with ioy vnspeakable, and glorious, receiving the end of their faith, euē the saluation of their soules. The mother of Lemuel exhorted her sonne, not to bee wonne with the vanities of the world, for why, he was a man of worth: we are of worth, who are reserved to so happy an end. When the people were in captivity at Babylon, they euer made their prayers towards Ierusalem, whither they did hope one day to return. Iosuah sayd, I and my house will serue the Lord.

pro. 31,
1, 2,

Ios. 24. 13

That there is an estate and condition of felicity in the life to come, none will deny, vnlesse hee deny God, that this estate and

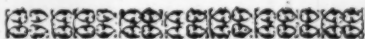
condition

condition is the pearle, for which
we should sell all that wee haue,
we know, or cannot but know:
that there is no attayning the
end, but by the meanes, God and
nature do plainely show vs. To
conclude, the end of a Christian
life, is not as Anaxagoras dream-
ed, of the life of man, to behold
the heauens, but to liue in hea-
uen. *Ostende faciem, & salui eri-*
mus Lord, sayth Dauid, shew vs
thy countenance, and wee shall
be whole,

p/s. 80, 19,



Chap



Chap: 4.

That the best meane of direction
to attaine this endlesse felicitie,
is to follow the example of
Christ our Sauour, who was
not onelie a sacrifice for sinne,
but also a most perfect pattern
for imitation.



Christ the Messias &
sauour of the world,
as he became a Me-
diator between God
& man: so was he *Deus & homo*,
or a partaker of both, for the re-
conciliation of both: otherwise,
mercifull Lord, what had become
of vs sinners: As he was God,
the obiect of our faith, as mā, an
instruction of life. As hee gaue
himselfe vnto the Father a sa-
crifice, by whom we were redee-
med, so did hee exhibite himselfe
vnto all beleevers an example of
holines, of whome he woulde fol-
lowed: so he pleased God by his

sacrif

sacrifice, and bound man in duty by his example. Therefore was he the summe of the Law & Gospel, the law, teaching vs what to do: the Gospel, what to beleeue: so in Christ both beleeuing and doing concurre in one. The scope of the Law was the auoiding of sinne, and of the Gospel, a satisfaction for sinne: the Law driues vs to grace, and grace enableth vs to plead in Christ a satisfaction of the Law.

To shew in the first place that he was a satisfaction for sinne, it is an axiome, so generally receiued on all parts, as all in a manner tope hands in this, Sanguis Iesu, The blood of Iesus cleanseth vs from all our sinnes. This is a sure confession of faith, bypon which we stay as the house vpon the foundation: Adam eate the Apple, Christ payed the price: the foundation we know is first laid, because all staves vpon the foundation.

The woman in the Apocalyppe signifying the Church, shee was cleathed with the Sunne: this

1. Ioh. 1

14.

Aug. de ciuit. Dei. l.

19. 27.

cloa-

Ber. epist.
119.

*Ierom. in
dial. cont.
Pelag.*

Duran. l. :
dist. 88
quest 4
Th. Adm.
Gen. li. 1
cap. 44

cleathing was the righteousness
of the Sonne of God. Our
righteousnes (sayeth Saint Au-
sten) where is it? It is his righ-
teousnes that must doe vs good:
Sufficit ad iustitiam (saith Saint
Bernard) solum habere propitium
cui soli peccaui: It sufficeth for
my iustice onely, to haue him re-
conciled against whom only I
haue sinned: yea, sayeth Saint
Ierome, When we confesse our
sinner, which we cannot but do,
when we remember them: our
righteousnes consisteth not in
merit but in mercy. Men may
argue and tolle matters to and
fro, speaking this or that of me-
rit, but come to the touch, open
the closet of the conscience, and
aske what is deserued; then the
case is altered. The learned in
the schooles may debate questiō,
pro et contra, but come to their
denotions, and there wee finde
all meriting ascribed onely vnto
mercy. Aske what may be done
of others, happily one thing
may be answered: but aske in
good earnest what they think of

them-

themselves, they will tell vs of another.

One of the greatest Clarke that this age hath had, when hee had long discoursed of the controuersie of iustification, & therein left no stone vnturned, towards the folding vp of all, hath these wordes: *lucius est obliuisci meritorum, & in solam Dei misericordiam respicere.* It is moze safe to forget merites, and to looke onely vnto the mercy of God So when men haue wearied themselves in matters of doubt, they find (O holy Christ) that thy onely merites must stand them in stead.

*Bellar. li.
5, de iust.
cap. 1.*

2 To proceed then, and to shew, that as Christ was a sacrifice for sinne, so also an example of living: let vs consider that the moze diligently we trace him in the steps of this his most holy life, the moze wee shew our selues to become true Christians. The chiefest pitch of our perfection, is to haue some resemblance of his holinesse; hee was without sinne, and the like

1. Ioh. 3. 2.

Iohn 8, 53

Heb. 7. 26

We commit Sinne, the more doe we resemble him: at least, let not Sinne raighe in vs. We are promised to become like vnto him in the state of glory, & what should wee but endeavour to haue some similitude of him in the state of grace. The Jewes sayd vnto him, Art thou greater then our father Abraham? yes, that hee was by many degrees.

3 In former ages, when Almighty God was remoued from man, in the height of his Majesty, he neuer required at mans hand, that he should imitate or follow him, (for how could a weake creature any way imitate him, who was higher then the heavens, as the Apostle speaketh) then man had onely a law, which did bind him to conformance his will to Gods will to will & loue nothing but that which God willed and required. Here might man say, Lord excepting thy law, how might I learne to be humble, poore, and to despise glory, when thou art high, rich, and all glorious? This com-

plains

plaint is no w^e sta^d. see God in another forme, and receiue, O man an example for thee to follow, in these and all other vertues.

Those whom precepts do not so effectually moue, wee see them sometime induced by examples: for example, neuer any of like efficacy, with this which the sonne of God himselfe hath giuen, of whose life it may be said: Respice, et fac secundum primum exemplar, *Exod. 25.*
40.
Looke, and do after the first sample. Tell men of fasting and praising, they will giue you the hearing: tell them the godly in all ages haue done this, you begin to perswade: tell them their redeemer hath done it, if any thing moue, this will.

4 And now to runne a little ouer the whole life of the Sonne of God, see wee euery age, euery action therein (so farre as our capacity is able to conceiue) and we shal find it a schoole of instruction, a perfect rule of most perfect discipline, no where doe wee behold such a president of

loue of humility, of patience of chastity. & in a word, of all vertues. Where is there true wisdom, but in the doctrine of Christ, true fortitude, but in the passion of Christ, true clemency, but in the mercy of Christ, true humility, but in the obedience of Christ? he was made man, and walked in the world as man, that he might teach man to liue, as he taught him to beleue. Before euer he preached in words, he preached most effectually in workes. O sacred Babe heauens blisse and hels bane, lying in the manger at Bethlehem, & brought vp in a mane hostage at Nazareth! what else did hee teach by all this, then contempt of the world, his exile or banishment into Egypt, his being bozne in the dayes of cruell Herod? what do wee hence learne, but patient suffering of persecution? by his fasting in the wilderness, austerity of life, by his conflict with the tempter, how to withstand temptation: behold wee his countenances offered of the Jewes calling

calling him a blasphemmer. a friend of Publicans, a seducer of the people: what a lesson haue we here of patience? let vs see his labours, and trauailes in the world: his journeying from Citie to Citie, how he teacheth in the day, and is all the night praying: his chastitie, whose virgine mother brought forth chastitie it selfe: his loue, who euer more charitable then hee, who in the pangs of death prayed for his persecutors: his obedience, was there euer greater, as an innocent lambe hee became obedient vnto death, euen vnto the death of the crosse.

5 By his nakednes wee learne to cloath vs, by his gall and vinegar how to delight vs, by his wounds and pearlings how to pamper vs, if wee speake of the world and worldly things, who lesse, respected them then hee? If we consider the care of heauenly, thither tended all his care. If almes, where was there euer such an almes man heard of that gaue his owne body and blood

to

to refresh the hungry: if bountif-
 fulnes, Paradise it selfe was
 graunted vnto a sinnefull suter at
 the very first motion. What can
 a Christian hart desire, which is
 not found with spirituall delight
 in the life of Christ? what ver-
 tue can he wish, but there he shal
 see a liuely image thereof?

Christ was the eye that was
 without mount, the white with-
 out staine, hee was the lāmb
 without spot or blemish. The
 Prophetes shew his innocency
 before hee comes, & being come,
 the Euangelistes approue the
 same: the Chronicles of heathen
 men are not silent, the Romain
 Register makes report of Je-
 sus, which was called of the na-
 tions, the Prophet of truth, a
 man goodly to behold, hauing a
 reuerend countenancz, his sta-
 ture somewhat tall, his haire af-
 ter the colour of the ripe hazell
 nut. from his eares somewhat
 crisped, parting it selfe in the
 midst of the head, and waving
 with the wind, after the manner
 of the Nazarites, his foreheade

*Lentulus
 ad senatū*

smooth and plaine, his face without wrinkle mixed with moderate red, his beard somewhat copious, tender and diuided at the chin, his eyes gray, barious, and cleare: hee is in rebuking seuer, in instructing louing and amiable, merry with gravity, he sometimes wept, but was neuer seene to laugh, in talke sober, and full of vnderstanding, sparing and modest. Thus as ancient records haue laid it downe, wee may behold him according to that of the psalmist, Goodly to see to, about all the sonnes of men. Outwardly, his gracefull behaviour was such, while hee walked in the world, that the world it selfe did behold him with high reuerence, and admiration, yet his external feature compared with his inward graces, the external was farre inferiour to that hidden excellency of his.

6 Enoch is commended for pietie, Abraham for faith & perseuerance, Iob for patience, Isaac for meditation, Ioseph for chastitie, Moyles for meeknes, Phinees

1 Sam. 9,

21

Da. 9.24

Heb. 12, 1

Heb. 9.3

for zeale, Samuel for brightness,
Ioby for mercy, Daniel for pray-
er and deuotion: and last of al,
Salomon for wisdom. Saul was
higher then all the men of Israel
by the head: Christ the head of
the congregation is aboue al: the
lightes of the starres are many,
but all are not comparable to the
light of the Sunne. Holy men
haue a measure of grace, but the
Sonne of man had grace with-
out measure: wherefore take the
piety of Enoch, the faith of Abra-
ham, the patience of Iob, the me-
ditation of Isaac, the chastity of
Ioseph, the meekenes of Moses,
the zeale of Phinees, the bright-
nes of Samuel, the mercifulnes
of Ioby, the deuotion of Da-
niel, and with these the wisdom
of Salomon, put them all toge-
ther as a cloude of witnessles,
and Christes example is in steed
of all. Wherefore hee is called,
Sanctus Sanctorum, The holy of
holies, and in this sacred place
(sayth the Apostle) was contai-
ned the golden censer, the Arke
of the Testament, the golden

pot that containned Manna, the rod of Aaron, that being dead budded againe, the wings of the Cherubins, ouershadowing the mercyseat. So in Christ is contained the Arke of couenant betwene God and man, with the censur, the acceptation of the prayers of the Saints, with the golden pot that containned Manna, the blessed Sacrament, with Aarons dead rodde that budded againe, the hope of the resurrection. The two Cherubines that looke face to face, the two Testaments both looking to one mercy seate. to wit, Christ whome Esay calleth the Prince of righteousness, Aggai, the desire of the Nations, Malachie, the Sunne of righteousness, the Angell, Iesus. Who shall saue his people from their sins.

7 There was none of those beatitudes, sayth Saint Austē, which our Saviour spake of in his first sermon vpon the mount, (Mathew the first & first) whereof hee was not onely a teacher,

Esay 9. 6,

Aggai. 2. 8

Mal 4. 2,

Mat. 1, 21

*Aug. in ser.
in mont.*

Mat. 5, 1

but also a perfect and full obser-
uer, for Christ enermoze liued as
he taught.

He exhorted to be poore in spi-
rit, who pooreer then he, who be-
came fro being equal with God,
farre lower then the Angels, yea
a scorne of men, as the Prophet
speaks? He exhorted to meeknes,
who moze meeke then he, who
was a sheepe not opening his
mouth before the shearer? he
exhorted to mourning, who hath
mourned as he mourned, who in
the dayes of his flesh, did offer vp
prayers and supplications, with
strong crying, and tears vnto him
that was able to saue him? he ex-
horted to hunger and thirst after
righteousnes, who could hunger
& thirst moze, then he who gaue
his life for the righteousnes of
many? he exhorted to suffer per-
secutio, who euer suffered moze,
or with moze patience then did
the sonne of God? Last of all,
he taught his disciples, to leue al,
for the loue of him, but he first left
al for their loue, when he left his
kingdom, & throne in heauen.

8 It is said of Cæsar, that in his greatest attempts, hee vbled not that word of authority, Ite, goe you, but after a more louing and sociable manner he would euer say vnto his souldiers, Eamus, come let vs go. It was most true in Christ befoze all other, he neuer but lead the way befoze his Disciples, in all holiness, in all trials and tribulations, in all conflicts, which are wont to arise in the life of man. And therefore the Apostle willet

Heb. 12.
12.

9 What better example could euer haue beene giuen, then the example of Christ: How coulde our pride be better supprest, then by his humility? our disobedience better lessened then by his meekenes, our vanities better expelled then by his labors, our impatiency better qualified then by his mildness? where haue we, sayth Saint Bernard, true iustice but in his mercy, true

1. Cor. 1,
30.

fortitude but in his constancie: Christ was made vnto vs, saith the Apostle, wisdom and righteousness, and sanctification, and redemption. Wisdom by instructing vs in righteousness, by absolving vs from our sinnes, sanctification, by giuing vs of his spirit, redemption, by purchasing vs life by his death.

Aug. epi.
111. ad
Iulianum

That we should not loue gold (saith Saint Austen) Christ taught vs to contemne gifts offered: that we should not feare hunger, he fasted: that we should not distrust nakednes, hee forbade his Disciples diuers change of rayment: that we should not be dismayed at tribulations, he endured tribulation, that wee should not feare death, he himselfe died.

10 Before all these things, saith the same Father, and for our better instruction in al, as he taught vs by his word, so was he our forerunner by his works, and hath leuelled and laid out the way wherein we should walke, which way leadeth vnto life: in the meane time, if wee follow his

steps

Steps so farre forth as we may, if his way be our way, his ioyes shall be our ioyes.

II Neither do his diuine actions only serue for the direction of our life, but also minister many things tending to the confirmation of our faith. His birth was our regeneration, his victory ouer the tēpter, our triumph: his labours our peace and quiet: his prayers our intercession: his poverty our riches: his sorowes our salues: his woundes our medicines: his death our life.

That which was wanting in vs, was supplied in him, & therefore saith an auncient Father, Opera sua merita nostra, his works are our merites, whatsoeuer is written of him in the gospel, whatsoeuer he did or said, all tends to our good, that we may together see & know, in whō wee may hope of whō we may learn.

Stoies make mention, how Themistocles by the onely example of Miltiade, whom he proposed vnto himselfe to follow, of a vicious man he became a very

vertuous. It was not the least praise amongst the Romaines, for the younger of best hope, to imitate such as were men of speciall note for wisdom and gouernement in the Commonwealth: Hereby an opinion was bred, they would not proue farre unlike those whom they had proposed to imitate. It cannot but preuaile much, that Christ should be the center of our thoughtes, about which they should roole: the loadstarre of our eyes, to which they should bend: the guide of our journey, whom we should follow.

12 Wherefoze generally in all our sayings and doings, let vs euer haue respect to Iesus, if we speak, to think how he hath spoken: if we are silent, to call to mind how he was silent: and let vs do the same in all actions of life, seeing his life instructed our life, who had modesty in his countenance, grauity in his behauiour, deliberation in his speeches, purity in his thoughts, & righteousness in all his doings.

This life is the way, by which we must walke, the doore where- by we must enter, entering at the last vnto our desired end, this endis, to follow the Lambe whither soeuer he goeth: and there- fore here to follow him, is but to begin to doe that in earth for a time, which wee shall doe heere- after in most ioyful maner, with that blessed company of Saints and Angels for euer aboue in heauen.

Apo 14.4.

13 The spouse in the Canticles saith, I am blacke, but mer- uaille not, the Sunne had made me so, the Sunne, but what? the Sun of righteousness: And how could that be? Yes, his labors and trauailes in the world, his reproches and suffering made him looke with a sorrowful hie: Hee was wounded, saith the Prophet, for our transgression, and broken for our iniquities, the chastisement of our peace was laid vpon him.

Can. 1.5.

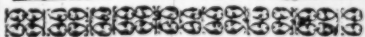
Esa. 53.11

What needed he to be circumci- sed the eight day? What needed he fast so long in the wildenes,

and pray so often as he did, who was so pure, so innocent, so powerful, but all to shew it was for our sakes, whom as he redeemed from sinne, so hath hee also redeemed from the woorks of sin: and therefore without all question, the more faithfull we are, and the more deuoted to his loue, the more desirous are wee to shew duties of loue. Why is the holy Ghost so plentifull in registering and enrolling all his diuine actions, so many, so singular, but, that hereupon should be inferred, These things are written for our example? Now therefore, seeing that God hath giuen vs his son, as a satisfactorie sacrifice for sin, and a most absolute example for the direction of life, let vs embrace him as our Saviour, heare him as our Teacher, follow him as our Leader, that so he may be vnto vs as God himselfe would haue him be. Pharao said vnto the people, Goe to Ioseph, and what soeuer he shal say vnto you, do it.

Ge. 41. 55

That



Chap. 5.

That this example of Christes life, should stand before the eyes of our mind, for our better direction in all our wayes.

The skilfull Pilot, as he often casts his eye to the starres, and Planets above so is his hand busie at the helme beneath. The Christian man betwene conseruation, and action, faith and good woorkes, doth the like: by faith he lookes vp to Christs deitie, by good woorkes, he practiseth the vertues of his humanity: in the one, he worships him as God in the other he beholds him as the most absolute patterne for imitation, that euer walked amongst men.

2 Why? but is it possible for earth & ashes, any way to come nere him, in whome the fulnes of the godhead dwelt, or is not his perfection vnitatable. **S**in is

never

neuer without a shift, and course
 wooll, is that which wil take no
 die. Though we cannot bee as
 strong as Sampson, as wise as
 Salomon, as holy as Enoch, wee
 must not let all alone. When we
 cannot be as Mary, the blessed
 virgine, let vs bee as Mary
 Magdalen, seeing we cannot haue
 a cleane heart, let vs haue at the
 least a broken heart. Wee know
 there is no water without some
 mud, no cozne so cleane, but it
 hath some weeds, the clearest fire
 hath his smoake, and while wee
 carry about these bodie of sin,
 we are Adams children: This
 notwithstanding, it is the part
 of euery good Christian man, to
 say as Iacob, *Præcedat Dominus,*
ego paulatim sequar: Let my
 Lord go before, I will softly
 follow after, as I may: or with
 the holy man Iob, *Vestigia eius*
secutus est pes meus, My foot
 hath followed his footsteps.

Indeed we follow Christ as
 Peter followed him, a longe a far
 off, or as that tender infant did
 his aged father, *Non passibus*

aquis

Gen. 33.

14.

Iob. 23. 11

Luk. 22.

54.

exquis, with short and vnequall
paces, yet wee know that enen
two mites are acceptable vnto
him: not what wee ought, but
what we can, when a willing
hart and good endenours concur
in his seruice, are acceptable and
rewardable with him, who is
wont to take in good parte the
very intention, or well meaning
of our most meanest labours of
al. A cup of cold water, of water
a common element: cold, on which
we bestowed not so much cost as
fire to heate it, shall not with him
want a reward. Moreover the
greatest blemishes in the childe
are but small warts to the louing
father. First, God looks fa-
uorably vpon Christ, and then
vpon those who are ioyned with
Christ.

Luk. 21, 2.

*Aug. ser.
de tem. 93*

3 Our Saviour vsed this, a
speciall argument to perswade
his Disciples to humility and
loue, Dedi vobis exemplum, I
haue giuen you an example. S.
Peter speaking of his suffering,
sayth, Christ suffered, leauing vs
an example. When the Apostle

Iob. 13. 15

1. Pe. 2. 21

would

*Eph. 5.1**Eph. 4.32**1. Ioh. 2. 6*

would haue the Ephesiāns to follow him, he tels the his meaning was, they shoulde indeede follow Christ: Be ye, sayeth hee, followers of me, as I folow christ When he would haue them forgive one another, he would haue them thinke of him, who hath forgiven vs all, saying, Forgiue you one another as christ forgauē you. Saint Iohn layes downe the matter plainly, Hee that remaineth in him, ought to walke as he walked.

Greg. mor.

Why did Saint Austen say, that euery of Christs actions was our instruction, and Saint Ambrose say, that the wise men of the world would be wise indeede, and learne to follow Christ in lowlines of mind, that they would euer set before them his example, who is gone before vs to heauen. Therefore Gregorie, amongst other high and heavenly ends, Filius Dei (sayth he) formam infirmitatis nostræ suscepit, ad hoc contumeliarum laciabria, illusionū opprobria, passionum tormenta tolerauit, vt do

ceret Deus hominem: **The Son**
of God took the forme of our in-
firmity: bare the scoffes of contu-
mely, the reproches of irition,
the tormentes of suffering, that so
God might teach man. To this
Isidore addeth, Christ ascended
vnto the crosse, died, and rose a-
gain the third day from the dead,
to leaue vs a double example of
suffering and rising againe: of
suffering, to conforme our pati-
ence, of rising to confirme our
faith. For the confirming of our
faith we ought to cast off all im-
pediments to come vnto him, of
whom we may say with the peo-
ple of old time: Cum ignoramus
quid agere debemus, hoc solum
residui habemus, vt oculos no-
stros dirigamus ad te, when we
know not what to do, O Son
of God, this onely is left vnto
vs, to life vp our eyes vnto thee.

For worldly pleasures,
those of the best sort, if they are
honest, yet they perish, if other-
wise, we perish, onely to follow
Christ is mans chiefest good.
Abimelech the son of Ierubaal,

*Isid li. 10.
cap. 29. de
Ecclesiastici.*

*1. Chro. 20
13.*

Judg. 9. 1.

in the ninth of Judges, goeth to the men of Sechem, and thus seeketh to perswade them, I am of your kindred, of your bone and flesh: the man of Sechem answered, our hearts are moued to follow Abimelech, he is our brother: we haue somewhat more to moue vs, then these men had, if we remembred our selues well, and therefore may more truly say, We will follow the Lord Iesus, he is our Sauiour.

Dent. 3. 2

¶ The Eagle to learne his young ones to flie, doth oftentimes flutter ouer them, all to teach them to rapse vp themselves by little and little, and so at last to be able to take their flight, and be gone. what doe all the precepts and examples of Christ our Sauiour, but honer ouer vs, that wee should learne to lift vp our selues from earthly affections, and in time ascend whither hee ascended, that is, to heauene.

The seruant will follow his master, the souldier his captain, the naturall child desireth no-

thing moze then to manifest the
vertues of his father. Is hee
worthy to beare the name of
Christ, saith Saint Austen, who
doth no way endeaour the imi-
tation of Christs actions? In
that wee beleeue in him, we ac-
knowledge him our God, in that
we do that which Christ did, as
man, we do that which Christi-
an men should do.

*Aug. de
G. et Chris-
tiana.*

The holy Scriptures were
not therefore giuen vs, that we
should haue them in bookes, or
onely read or peruse them, and so
no moze but the folding vp of al
is, a pronouncing of them blessed
that doe his commaundements,
and keepe the wordes of these
testimonies: Better is it with
the Lacedemonians to doe well,
then with the Athenians to speak
well, or onely know what belögs
to well doing.

Apo. 22. 9

7 Christ hath done his parte,
and conformed himselfe to vs,
our part remaines to conforre
our selues vnto him. In the way
of life, whom may we moze safely
follow, then the way it selfe?

Let

Phil. 2. 5.

Let the same minde bee in you, saith the Apostle, that was in Christ: the same, that is, in humbleness of minde, a resemblance of the same.

*Fulgen. de
conu. ad
Theod.*

Whence is it, that we are so soon cast down with every touch of aduersity, but that wee do not deeply consider Christs constancy? Whence is it that wee are so easily carried away with every shew of vanity, but in that wee lightly passe ouer Christes contempt of the world? Who, saith Fulgentius, will not despise his cottage, when he seeth a Senator despise his large and spacious buildings? and who counts not earthly things to get heavenly, when he sees a Consul of Rome do the same? yea, much more, what Christian man in the world will place his whole delight vpon a transitorie estate, when hee sees the Son of God passe this life onely seeking his Fathers glory in heauen.

8 Sure it is, that whereas our lines here are partly guided

by

by precepts, and partly directed by examples, then haue wee sufficient instruction in respect of both, from the Son of God for the latter, to wit, examples by which we are led, if wee respect the generall course of men: for (we say a long way by precept is by example short and easie) had we no precept in the world, the onely life of our Redeemer were enough for our guide and direction all the way.

The actuall obseruation of whose precepts and manners, to wit, those manners which hee proposed vnto man (for in his diuine workes wee will admire him as God) the obseruation of these, I say, is for three causes required at our hands: first, for that they are fruits of our regeneration. secondarily, Testimonies of our loue towards him: thirdly, signes of our profession, seeing of Christ, wee are called Christians.

Our Saviour reasoned with the Iewes after this maner: If you were the children of Abraham, *Iob. 8 39.*

Io, 10, 14.

*Aris de
nat. anim.*

*Aug. de Gs
sa Christ.*

then would you do the works of Abraham. In the tenth of Saint Iohn, he calleth himselfe a shepheard, and we are resemoled vnto sheepe. now although sheepe, according to the Philosopher, be pecus erraticum a cattell giuen to stray: yet sayeth our Saviour, they will heare the voice of the shepheard, and follow him.

10 Now then awake O Christian soule, saith Saint Austen, awake and imitate the footsteps of thy Lord, beteacheth thee, who is the way, the life & the truth: the way without erring the truth without deceiuing, the life without fading: the way by example: the truth by promise, the life by reward, neglect not the following of so gracious a Lord. How shall the negligent be one day confounded: the voluptuous, to see him in glozy, who once liued in fasting and great deuotion: the proude in seeing him exalted, who refused earthly pompe: the couetous in beholding him Lord of heauen and earth, who neuer followed the riches of the world,

but

but now to liue and raigne for
euer? Mercifull God, what a
Grange sight will this bee vnto
them, how shall they bee amazed
in themselves, how often will
they wllsh with sighes, they had
walked in his wayes? Dionysius
the elder, when hee heard of the
great folly committed by his son,
he calls him vnto him, and rea-
sons with him after this maner,
Didst thou euer see me do as thou
doest, liue as thou liuest? the same
may be said to men, who follo^w
their owne fancies. Did yee euer
see Christ do so and so?

11 When Mariners doe want
in the main sea, marks to direct
their course by, they take their
marke which is the surest way,
from the heauens: in like man-
ner, if wee had not examples (as
we haue many to this effect) yet
the surest mark to direct our ship
by, is to looke to him whose ha-
bitation is in heauen, which will
keep vs between Scylla and Cha-
rybdis, al the way vnto the port
of Paradise: we stand in need of
a guide, for how should the blind

walke

Iohn 17. 3

walke, vnlesse hee haue a helper to lead him? the weake and feeble stand, vnlesse he haue an assistant to stay him? the wandering come into the way, vnlesse he haue a conductor to direct him. which is Christ, whome to follow, as whome to know, is life eternall.

Apo. 5. 8.

12 By that vision of Saint Iohn in the Apocalypse, where he saw the foure beasts, and the foure and twenty Elders falling down befoze him, who sat upon the throne, and pouring out their by als, is vnderstande the church, & Christ the head of the Church (say the learned) and the duty of his members in following him. In that it is mentioned, they follow him whither soeuer hee goeth.

Apo. 14. 4

First hee is called the Lambe, and therefore they follow to him in humility: this wee see by their falling down.

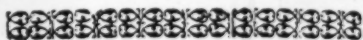
Secondly, by mortification, for this Lambe was sacrificed, and they giue their bodies a sacrifice to serue him.

Thirde

Thirdly, they follow him in loue, he in loue gaue himself for the redemption of sinners, and they haue their golden vialles pouring out charity vnto men.

Fourthly, they follow him in deuotion, he often prayed, & they offer sweet odors and prayer vnto God. Gedeon said vnto all his troopes and company, *quod me videtis facere, facite: our* Gedeon sayes the same vnto al belouers; That which you see me doe, doe yee. They cannot goe amisse, whose guide is the way: they cannot erre, whose directour is the truth, they cannot perish, whose preseruer is life.

It the children of Israel did learne many thinges of the Egyptians, only because they dwelt amongst them, how much more should the faithfull learne of Christ, who is said to dwell with them, and in them.



Chap. 6.

The first vertue to be learned in the life of Christ, was his humility.



It is saide of those who excell in the arte of elocution, that they neuer finde lesse to speake, then when the matter is most copious whereof they should speake. Such is the enumeration of thy vertues O holy Christ, which the more we consider the, the more we wonder at them, and the longer we labor how to expresse them, the lesse able we find our selues how to conceiue the: in these, of all other we stand amazed at thy humility, who being God fro euerlasting, wouldst take thy passage from the throne of glory, and here arise in a valley of teares, wouldst exile thy selfe threes and thirtie yeares from this thy maiesty, and what

more? wouldest be bozne man,
 and what more? euen as the
 meanest amongst men, and what
 more; wouldest be circumcised
 according to the law, who wert
 aboue all law, and what more?
 wouldest become a seruant, and
 so in subiection, and what more?
 wouldest be as an offending ser-
 uant and so suffer, albeit in thy
 selfe farre from all offence. And
 what more? wouldest sustaine
 reproches, and obloquie in the
 world. And what more? woul-
 dest vndergoe death: yea, a most
 ignominious death, beeing the
 God of life, the Authoz of life, and
 life it selfe. Heere Saint Austen
 crieth out, Quo descendit humi-
 litas? O sonne of God, whither
 did thy humility descend? If thy
 owne loue drew thee to this, it
 was thy goodnes: if our loue, it
 was thy gift,

Mat. 2.1.

Luke. 2.21

Aug. med.
sepe.

2 Adam transgressed the law
 of his maker, and not onely that,
 but Adam; and in Adam, all his
 posterity (for we haue not sinne
 by imputation) not onely trans-
 gressed the law of his maker but

Ioh. 1, 12,

Apo. 5, 12,

Gen. 22, 2

Leu. 16. 8

wilfully rebelled against the
 wisdom of his God, which
 wisdom was God the Son,
 the second person in Trinity.
 Adam thou and all thy offspring
 (because all are accessory) shall
 rue this contumacy offered with
 so great indignity, vnto the Lord
 of heauen and earth: what saies
 our Iudas? for me is this tempest
 rayled, O Father, for mee is
 thy iust wrath incensed. Let mee
 be cast out into the Sea: for me
 hath this ire began: by me let it
 haue an end, let me be the Lambe
 slaine, so these Israelites may be
 deliuered, Sanguine quærendi re-
 ditus, and must that poore pesti-
 rity of Adam haue a return vnto
 their lost Country by bloud: let
 me be the virginall sacrifice: And
 wilt thou haue an offering? let
 me be the Isaac that shall goe to
 one of the mountains of Moria.
 Of the two Goates, let mee be
 the scape Goate, sent to wander
 in the wilderness. O the humi-
 lity and loue, and bounty of the
 sonne of God!

3 But to leaue that which

the

the Apostle sayth, Being equall
with God, he became like vnto
man, and (sinne onely excepted)
was euen as one of vs: to see a
little his estate and condition in
the world: when he was bozne,
wher was the place of his birth,
but at Bethlehem a little Citie:
And where did the shepherdes
finde him, but in a sordie Cot-
tage, whose seate was aboue the
Cherubins? when he chose Dis-
ciples, whom did he chosse, but
poore fishermen? when he
walked vp and down, who were
his associates, but Publicans,
and for the most parte the com-
mon people? When hee would
take repast, wher was his table,
but vpon the plaine ground?
What were his dainties, but
bread, and some few fishes? who
were his guests, but a company
of feeble and hungry creatures?
when hee would take his rest,
where was his lodging, but at
the sterne of a ship?

Phil. 2. 7,

Math. 2. 1

Luc. 2. 16

Luc. 5. 10

Luc. 15. 1

Math. 14.

19.

Mat. 8. 24

4 Thou art deceived, O Iew
that expectest in the promised
Messias pompe, and glory of the

World: looke ouer all the ancient
Prophecies of him, and thou
shalt find it farre otherwise. The
Psalmist will tell thee, that he
shal become a worm and no man.
Esay 13. 3 The Prophet Esay, Who will be-
leeue our report? Hee is despised
and reiecteda of men: Hee is a man
full of sorrowes *Zach. 9. 9* Behold
the King commeth in meeke ma-
ner, and so along: Feare not
Herod the losse of thy Diadem,
Fulg. de this King is bozne, sayeth Ful-
Epispha. gentius, Non vt tibi succedat, sed
vt in eum mundus vniuersus crea-
dat. Not to succcede, thee, (thou
art deceiued, if thou thus thinke
on him) but he was bozne that
all the worlde shoulde beleene
of him:) Fear not him to become
thy successor, beleene in him, and
he will bee thy Saniour. Hee
came not to possesse the kingdom
of others. but to giue the posses-
sion of his owne kingdome to al
beleuers. Hee came not by
armes to subdue Kinges, but by
dying to giue them all a better
kingdome for the time to come.
He sought not others glozy, wh

for our sakes forlake his owne:
he was hungry, and yet hee fed
many: he was weary, and yet he
refresbeth all that are heauie la-
den, he was dumbe, and opened
not his mouth, and yet was the
diuine speech of God himselfe, he
was of meane reputation a-
mongst men, and yet was Lord
of heauen and earth.

1 Pe 1 12.
Iohn 1, 1.
Math 28,
18.

5 If you aske when he was:
Saint Iohn saith. In the begin-
ning. If you aske what he was,
he tels vs, The word was God: if
you aske what he did: he sayes,
All things were made by him: if
you aske what he doth: he shew-
eth that hee enlighteneth all that
come vnto him: If you aske how
he came: hee setteth it downe in
plaine wordes, The word became
flesh. If there were no other te-
stimonies to proue his Deitie, yet
this were sufficient: Before A-
braham was, I am. To whom al-
power in heauen & earth, is giuen,
this same is God, but this was
giuen vnto Christ. Mat. 28, 18.

Iohn 1, 2
14, 5.

Iohn 8, 59
Math. 28.
18.

If all thinges were made by
him, then was hee the Creator.

Ioh. 1, 1,

1. Tim. 3.
16.

for no creature is the maker of all things. Great is the myſterie of godlines, ſayth the Apoſtle, Hee was maniſteſted in the fleſh, iuſtified in the ſpirit, ſeene of Angels, preached vnto the Gentiles, beleueed on in the worlde, and receiued vp into glory.

Luk. 1. 22

When his comming did now appoach, Zacharie was ſtricken dumbe, hee prophesied as if the prophesies of olde now ceaſing, behold him who was the end of them all. Iohn is more then a Prophet, the Prophete ſay, hee ſhall come: Iohn ſays, behold the Lambe of God, as if, he is come. Beholde him from his cradle at Bethlehem, to his croſſe at Ieruſalem, a myſtro of true humilitie, ſo great, ſo mighty as he was, to become (to ſerue) in meane manner a poore pilgrime amongſt men.

Where are they that ſeeke, and neuer ceaſe ſeeking (for were not men happy if they could keep a meane in their muſicke, which wold make better harmony, both befoze God and man) Where are

they

they, I say, that neuer leaue seeking that mountaine like height, or superiority in the world: let them remember the world it self will haue an end. How great, from you, was the pride of mans hart, when God himself must bee humbled to teach humility: wher is that grace that brings low euery hill and makes plain the roughest passages: where is our time spent in the school of Christ, since we tooke vpon vs in Baptisme the name of Christians, seeing we remember so little our masters lesson, Discite ex me, learn of me, to be humble & meek: take by my yoke, this yoke it is a sweet yoke, for being taken by by humility, it rather bears then is bozne. O Lord (saith Saint Austen vnto his familiar friend) we professe much knowledge & learning (This hee spake a little befoze his conuersion) and yet go on in flesh & blood looking aloft, and overlooking others: these poore soules, meaning them who lead an humble life, shall carry away heauen from vs.

Luk. 3, 5,

Mat. 11

29

Aug. con 8

Mat. 18.
3.

Ioh. 13 5

Phil. 10

we see the Lord of glory how lowly he was, when his Disciples were discoursing and debating the matter of superiority, he bringeth in amongst them a little child, setting him in the midst of them, saying, Unless you become as little children, you are not meete for the Kingdome of heaven: nay, which is more, himselfe is downe at his Apostles feete, washing and wiping them. What humility was this? But hence what would hee haue his Disciples learne? Yee call me maister and Lord, and ye say wel; for so am I, if I then your Lord, & maister haue washed your feete, yee also ought to wash one anothers feete. For I haue giuen you an example, that you should doe, as I haue done vnto you.

7 To haue seene him whom the Angels doe adore, whom the powers & principalities do worship, at whose very name euery knee, both of things in heaven, in earth, and vnder the earth, doe bend and bow, haue seene him, I say? kneeling downe vpon the

earth

earth, and doe seruice at the very
feete of his seruants, could not
but haue bene a sight most admi-
rable. If we aske the cause, him-
selfe haue told vs, euen to teach
vs this vertue of humility: of
which vertue, Saint Austen
thus speaketh. If you aske what
is the first step in the way of truth,
I answer, humility: If you aske,
what is the second? I say humility:
If you aske, what is the third? I an-
swer the same, humility: These
are as the steps of degrees in the
Temple, whereby wee descend
to the knowledge of our selues,
and ascend to the knowledge of
God.

August.

The poore Publican humbly
confessing his sinnes, and stri-
king his breast, as if his repen-
tance came from his very heart,
found mercy. The prodigall
Sonne humbleth himselfe in his
fathers sight, and is receiued
into fauour with him. The Cen-
turion was neuer more worthy,
then when he thought himselfe
most vnworthy. Of all other ex-
amples, the humilitie of the blis-

Lu. 18, 13

Luk. 15, 21

Mat. 8, 8

Luc. 1, 21.

Gal. 4, 4.

sed virgin, (blessed amongst women, to be his mother who was her maker) an Embelladour comes vnto hir from the King of heauen with a high message, Haile full of grace, how could not the mother of humilitie, (and yet a tender virgin) but with bashfull countenance, be told that she was full of grace , and that shee was so highly accepted of God: How we did modest shamefastnesse change her colour, so often as her imagination varied ; Still humble conceiuing of her self? How did shee at last acknowledge the goodnesse of God with all submission : Beholde the handmayde of the Lord . with humble obeyesauce vnto that God, which had respected and regarded, as shee sayeth in her Canticle , The humblenesse of his hand maiden? Thus wee see how much humility pleased God; when it pleased him so much to respect this vertue : When in the fulnesse of time hee sent his Sonne into the world borne of a woman.

8 Being borne, it was saide
vnto the shepherdes which
were sent to see him: Et hoc vo-
bis signum, and let this be a signe
vnto you, you shall find the child
wrapped in swadling clothes,
and laid in a manger. In seeking
Christ, hoc vobis signum, you
shall finde him in humility, hee
betooke him to a poore cottage,
that he might teach vs where
we should sometimes see him:
hee was not borne in the house
of his parents, but in the way,
to shew vs that his kingdome
was not of this world. Et hoc
vobis signum, you shall finde
him in humility, he became meek
that we might be made strong.
Poore that we might bee made
rich. Vile that we might be made
glorious. The sonne of man that
we might be made the sonnes of
God. Et hoc vobis signum, & this
shall be a sign vnto you you shal
find him in humility. Super quem
requiescit spiritus meus? vpon
whom, saith God, doth my spirit
rest but vpon the humble? to w^ho
do I look, but vnto these? where

Luk. 2, 12.

Esa. 66, 2.

did the Domes light: not vpon the swelling waters, but cropt a bzaunch of Olive that had laine below. I thanke thee O Father, sayth Christ our Lord, that thou hast hid these things from the wise and prudent, and hast opened them to babes, & sucklings: what are these wise and prudent, but the proud in their owne eyes? What are these Babes, and Sucklings, saith Saint Austen but the humble, and lowly? Humble Moyses is made a ruler of Gods people: humble Gedeon, the least in his family, (as himselfe confessed) was by God made the greatest gouernour. When Saul was lowly in his owne eyes, God exalted him, but when Saul forgot God, then when he should haue remembred him, Saul soone comes to ruine.

& What art thou, O man, that liftest vp thy selfe in pride? know that pride cannot sit so high, but vengeance can sit aboue it, to pul it downe God and pride, sayth Saint Bernard, cannot dwell in

Exo. 3. 10.

Iud. 6. 15.

1. Sam. 15

17.

Bernard in
medit.

the

the same minde, which could not dwell in the same heauen, and pride fallen from heauen, ascends no more from whence it is fallen.

Old recordes make mention, that in Egypt there was found the picture of Senacharib, of whose pride the scripture maketh mention, hauing by his picture this inscription: Learne by mee to feare God, as if they would shew the cause, and ouerthrow of Senacharibs pride, as thus, Senacharib feared not God. We are wont of all other, to call proude men fooles, & not without cause, for they often exalt themselves in their riches, in their honours, in their learning, and what not? Plutarch saith, that one Chares a meane fellow, waxed so proud, and began to grow into such admiration of himselfe, because hee had hurt Cyrus in the knee, that in the end through very pride, hee became starke mad. The church storie make mention of Arrius a Priest in the Church of Alexandria: a man of a sharpe witte,

1. Reg. 18

that

Iam. 4. 6.

that of very pride, he fell to open
and fearefull hereſſe. Let it be
remembred and written in the
tables of our heart. God reſiſteth
the proud.

Lu. 18. 11

10 The more direct the Sunne
is ouer vs, the leſſer is our
ſhadow: the more Gods grace is
ouer vs and in vs, the leſſer is
our ſhadow of pride and ſelfe
loue. Had we Chriſtian hearts to
conſider the humility of our
Redeemer, and how farre he was
from our haughty & diſdainfull
diſpoſitions, it would pul down
our phariſaical humors, I am
not as this man, and make vs to
remember our ſelves, remembering
that of the holy Ghoſt, Hee
that ſtands, let him take heed
leſt he fall.

*1, Cor. 10,
12.*

The ſoule is ſaide to haue
ſenſes in ſome manner as the
body hath, in ſtead of ſeeing it
hath ſaith: in ſtead of hearing,
obedience: of ſmelling, hope: of
taſting, charity: and laſt of all, in
ſtead of touching, humility: a
ſenſe of all other is this touching
moſt neceſſary, for this failing,

life

life sayleth. The Mole is saide to liue without seeing, the Flie without hearing, the Camelion without tasting, the shell-fish without smelling, but without feeling nothing sensible existeth. The same may be considered of the grace of humility, in the life of grace.

II The mother of Zebedes children comes vnto our Sau-our, as a suter for her Sonnes, that they might haue superiourity and sit next him in his Kingdome: shee, as yet not fully illuminated, thought, that Christ should beare a state in the world, sit as a King in princely authority, and therefore would take hertime, and lay for promotion, that her Sonnes might be great about him and beare some sway, as no meane states: but all this while shee was far wide. Christ as hee neuer affected superiouritie in himselfe, so did hee teach others, that those who were greatest, should be as the least, and the chiefest as he that serued, for hee came not into this world to haue

Mat. 20.

21.

Math. 5. 3.

Lu. 14. 7.

haue any high preheminence, in regard of worldly dignity: but in lowliness of mind from his first entrance, vntill his departure vnto his father, was the whole carriage of his life; whereunto his doctrine accorded, when he pronounced them blessed, who were poore in spirit: his reprehension accorded, when he disliked their manner, who were wont to thrust, and strue for the highest places, at feasts and other assemblies: hee that contented himselfe with so meane and lowlike a condition, was able with one word to haue shewed as much state as euer salomon did, when all the world in a manner did admire him: but we see how much hee respected humility.

12 Wherefore if we follow our heavenly leader, then must wee humble our selues. More safe is it to be vpon the pavement, where we may walke surely, then to be clyming vnto the pinnacles of the Temple. where, and whence we may take a fall. Humility is the very honour of honour. Peter

in humilitie and feare, craueth distance from Christ, Lord goe from me, for I am a sintull man: Hester that good woman, made a good protestation in her prayer, tu scis quod detestor signum superbiae, God thou knowest, I detest the signe of pride, Lord, saith David, I am not high minded, I haue no proud lookes: The Spartans heathen men, were honoured in the world for their great humilitie and obedience. The counsell of the Angel vnto Agar, maybe counsell, besitting mans insolency, O Hagar, go humble thy selfe. It is a temptation of Sathan, saith Maeharius, thou art better then other, wiser then other, worthier then other, hearken not vnto it.

Hester 14

Ps. 131, 1

Machs.
bo. 27

15 When as Rebecca understood it was Isaac, which came walking vpon the ground, down she comes from her cammel, and covereth her selfe with a vade, she thought it vnseemly her selfe to be on high, and se her spouse content to go on foote belowe: when wee consider with our

Gen: 34.
65.

selues

[am. 4, 10]

Pro. 15. 33

selues how our Lord and Master was so lowly & meeke, what should we else doe, but be ashamed of our conceites, come down from lofty and swelling desires, remēbryng that of Saint Iames, Humble your selues vnder the mighty hand of God, and hee wil exalt you: or that of Salomon, humility goeth before honour: or if all this will not serue to learne vs, to be humble and meeke, yet let the fall of Lucifer be a warning vnto all, while they haue a day to liue, take heede of pride, for is it likely, that hee who cast a proud Angell out of heauen, will place a proud man in heauen?





Chap. 7.

What we learne by Christs leading into the wildernes, his fasting and temptations there,



I cannot but adde courage and comfort vnto the souldier, whē he seeth his captain in the forefront of the battell, to encounter and foile the enemy: who is not animated in mind, whē he heares of Chrestes conflict and conquest with, and against the protested enemy of vs all? Men are wonte to reade with delight, and marke with attention, the magnanimity of great champions shewed in assaulting their enemies in war, how they haue gone forth in the day of battell and quitted themselves like mē, for the sauing of their liues and liberties. but what combate moze ioyfull vnto the christiā man, thē this of our

Sauour

1. Sam. 17.
10.

Saniour, who undertooke hand to hand that great Goliath, which did bypraise the God of Israell.

2 For the better obseruation hereof, wee are heere to consider foure thinges: First, Christs baptism: Secondly, his departure into the wilderness: Thirdlie, his fasting: Fourthly, his conflict and conquest ouer the tempter and temptation. In the first, we call to mind our regeneration in the fountaine of grace: in the second, our departure from the vanities of the world: in the third, the mortification of the flesh: in the fourth, how to resist the enemy. If wee respect our regeneration in the fountaine of grace, wee looke vppward where we see heauen opening, and heare a voice testifying of every one, *Hic est filius meus dilectus*. This is my beloued Sonne, in whom God was well pleased, and in whom wee are well pleased. If wee respect the second, (our departure from the vanities of the world) we heare that of our sancti-

Mat. 3. 13,

our

our, I haue chosen you out of the world. **If the third, that of the Apostle.** Take no thought for the flesh, to full the lusts of it: **If the fourth, that of Saint Iohn:** And they ouercame him by the bloude of the Lambe: Watch, saith **S.** Peter, for your aduersary the deuil as a roaring Lion goeth about, seeking whome he may deuoure: **Why doth the shepheard watch,** but because the Wolfe watcheth?

And heere before was enter into consideration of our Saviours departurs into the wilderness, we may call to minde, how befoze his preaching the Gospel, or, glad tidings of saluation, vnto the world, hee first prepared himselfe by fasting, being thus prepared, he goth out against the enemy. Now, as the Arke of God went befoze the people in the wilderness, not onely to shew them the way, but also to strike a feare and terror into the hartes of their enemies: the same hath Christ done for vs all, & what he wrought for vs, he doth work

Ioh. 17. 16

Ro 13. 14

Apo. 12. 11

1. Pet. 5. 8

Exo. 13. 21

in vs. Having entered our names into his family, we haue the title and testimony to be his: having this title and testimony, we are led by his spirit, being led by his spirit, we leave the world, leaving the world, we fall to fasting, and other exercises of piety: in these exercises of piety, the tempter will assay vs, the tempter assaying vs, we looke vnto Christ, who is gone before, and hath subdued our mortal enemy.

1, Sam. 17

4 By Christes fasting, we see how to arme our selues against this aduersary, that the flesh may bee obedient vnto the spirit, the spirit to grace, and so to say, as Dauid, I come forth vn to thee, in the name of my God. This fasting dooth much helpe the soule, which is the chiefe agent in this battell, that soule and body both together, may withstand the force of the enemy. When two are combating, if one step in to assist eyther party, the party assisted is likeliest to preuaile: Fasting helpes the soule

soule, Christ fasteth, and is strengthened against the force of the tempter.

Physicians can tell vs, then fasting, there is nothing better for the body: and Diuines can shew vs, then fasting nothing better for the soule in this combat it is not the worst policy to weaken the enemy before wee fight with him: the flesh is an enemy. For this holy exercise of fasting, it becometh no man more then Christians. First, because they are men, not brute beasts led by sensuality, and therefore those whome temperance should guide: Secondly, that they are men, yea Nazarites, set a part amongst men to serue God. Who are to liue, not according to the flesh, but according vnto the spirit, and therefore are not to passe their liues as Epicures, nor stusse themselves like wool, packes: Let vs eate and drinke, to morrow we shall die. Thirdly, for that they are men now in the field, and besieged dayly with a hatefull aduersary, and therefore

Rom. 18,

1 Cor. 15,
32

should

1, *Per.* 5, 8 / should be sober, and watching
vnto prayer.

*Basil, de
laud. ieiun.
Iudic. 6, 1
Ion. 3, 6.
Exod. 17,
11.
Hest. 14, 2*

Math. 4, 2,

Christ fasted forty dayes,
and was armed against the tēp-
ter. Christ fasted forty dayes,
and forty nights, whence wee
may gather, that we must be ar-
med against this enemye, as well
in the dayes of prosperitie, as
nights of aduersitie. Hee fasted
truly, giuing vs an example: and
for this cause, saith Saint Basil,
is fasting necessarie for our spiri-
tiall combate. Who ouercame the
hoast of the Assyrians? Fasting
Judith: who mitigated the
wrath ready to come vpon a great
City? Fasting Ninusites: who
preuailed for the preservation of
the people? Fasting Moles:
who stayed the intended destruc-
tion of many Innocents? Fa-
sting Hester. That thou maiest
leaue, O man, how necessarie
athing fasting is, against the e-
nemies bodily and ghostly, see
Christ our Saviour, after his
baptisme, led of the spirit into the
wildernes, where he fasted. Hee
which brought ruine vnto the

state

state of man. began the same by eating: but hee that brought re-
couerie vnto the ruinated state of
Adam, began the same by fasting.
He in whom we all fell, did fall
by yeelding to temptation, but
he in whom we all rose, and be-
ing risen, are still preserved from
falling did raise vs by van-
quishing the Tempter, and
temptation.

6 When one cureth a sick man,
he commaunds him not to doe a-
gaine in any case the things that
procured his sickness. Christ
hath wrought our cure, and pre-
scribed vs a diet: Take heed that
your hearts be not ouercom with
surfeiting, and thus shewes vs
what is hurtfull to our health.

The sinnes of Sodom were these, pride,
and fulnes of bread; which ful-
nes was the very fuell of foule
iniquity that followed. We must
be either Miniuites or Sodo-
mites: Miniuites, and so those
that fasted and prayed, that God
would haue mercy vpon them for
their sinnes: Sodomites, and so

those

those who liued in all voluptuousnes, and were consequently consumed in their sinnes. The more abstinent at the table, the more continent in the chamber. Moses that was fasting. sawe God aboue in the mount the people that were eating & drinking, committed Idolatry, beneath in the valley. As fasting is a most excellent meane of sharpening our deuotion to God: so on the contrary, satiety and fulnesse, doth often cause vs to forget him They were filled (saith the Prophet Ose) as in their pastures, and their hearts were exalted, therefore haue they forgotten me.

Exo. 32. 2.

Deu. 9. 16

Ose. 3. 6.

Gal. 5. 24.

They who are Christs (sayeth the Apostle) haue crucified the flesh, & this crucifying is for the soules safety. The Champion loners his buckler well, & yet for all that, he cares not how it bee backt and hewed, so his body be defended. It is no matter for chastising the outward man, so the man within the man may be kept safe and sound.

7 Nourish the flesh, & nourish the vices of the flesh: nourish the flesh & giue thy very enemy weapō to hurt thee, what more seemly then a temperate man? what more vnseemly then the vntemperate, who is cōpared vnto the brut beasts, the Wolf, the Bear, and such like. There is not (sayeth Salomon) any great hope in him that loueth banqueting.

But how abstinence is a meane to bring vs to all vertues, it appeareth in those three childezen, who being content with pulse & water, increased in wisdom & vnderstanding, aboue all the delicious wantons that were in Babylon.

8 A singular example may be seene in Christ fasting, *Vt rem uilem, non solum uerbis, sed etiam exemplis instrueret.* For, so necessary instruction, sayeth one, Christ woulde not onely teach vs by words, but by example also.

What a goodly Christian art thou which disdainest fasting, and seest how the sonne of God

endured such hunger for thy saluation? Should that flesh fast, that knew not how to rebell against the spirit, and should not thine, that knoweth to doe nothing else? But thou wilt say, Christ fasted forty dayes & forty nights, therefore should I endeavour to fast so long? A thing impossible. Why nothing that goeth into the man, defileth the man? What Logicke call they this, which is a reasoning without reason, and comes from the schoole of carnal security? Though we fast not as Christ fasted, should wee doe nothing at all? Though no meates are vnicleane of themselves, if some superstitiously put a difference betweene time and time, meat and meat, is there no order to be obserued? Is this fasting a matter onely of policy? which serueth first of all to shew our sorrow for sins past: Secondly, feare of punishment for to come: Thirdly, in that it serueth for the castigation of the body, and in the fourth place, for the humiliation of the soule. If

We respect the first of these ends,
 so did the people fast, Iudges, 20,
 ver. 26. If the second, so did the
 men of Biniute fast, Ionah. 3,
 ver. 5. If the third, so did the
 Apostle fast, in the 1. to the Cor.
 and ninth chapter. If the last, so
 did the Prophet fast, saying,
 I haue humbled my selfe with
 fasting, Psal. 35. 16.

Iud. 20,

26,

Ion. 3, 6,

1. Cor. 9,

Psal. 35, 16

¶ Can the world better grati-
 fie the old enemy of man then
 to make light of fasting. Which
 Tertullian calleth, A work of re-
 nuerence to God: should we care-
 lessly (besides those many pre-
 cepts and examples in holy
 scriptures) passe over this one
 example of our sauiours fasting,
 which being duely considered,
 doth minister much matter wor-
 thy of our christian obseruatiō.

*Tertu. de
 land. ieiun.*

Christ, sayeth S. Ambrose,
 wrought our saluation, not by
 ryot, but by fasting, and he fasted
 not to deserue grace to himselfe,
 but for our instruction: for them
 that say we should not fast, let
 them shew me. (sayeth the same
 father) why Christ fasted but

Ambros.

Tom. 3,

Epist. 10,

that his fasting should be an example to vs.

And heere fitly is the number of forty dayes mentioned in christes fasting: Because the number of forty dayes, saith S. Jerome, is oftentimes in holy Scripture applied vnto a time of penitencie and affliction for our sinnes.

Hieron. in
Ezech.

Gen. 8, 4.
Psal. 95,

Ion. 3, 1.

Ezec. 4, 4

1, Reg. 19,
8

Exo 32, 2

*Hieron. con

Mont. nos

secundum

traditio-

nem Apo-

stolorum

unicam ob-

seruamus

Quadragesimam.

Forty dayes continued the waters of the flood. forty yeares wandred the people in the wilderness: Forty dayes had the Ninuites to repent them of their sinnes: Forty dayes slept Ezechiel vpon his right side, sorrowing for the Tribe of Iudas: Forty dayes fasted Elias, when hee fled before Iesabel: Forty dayes fasted Moyses when hee receiued the Law vpon the Mount. Moyses for the Law, Elias for the Prophets. Christ for the Gospel, which all comined together saith S. Austen and accorded in one. Three sufficient witnesses to authorize fasting, & the number of forty dayes fasting, which time, saith S. Jerome, the church hath kept since

the time of the Apostles themselves. Wee haue the tapes of Lent, saith Cyril. consecrated to fasting all our life time, saith S. Austen, We should tend to course set before vs. but chiefly in the daies dedicated to abstinence: Wherefore considering the excellencie of Christs example, the deuotion of the ancient Fathers, to both which we may wel thinke noueltie should giue place.

10 And now come we vnto the conflict it selfe. The Gempter saith, If thou be the son of God, as yet doubtfull of his Deitie: When he heard that a virgin had conceived & borne a sonne, there he thought he was the Sonne of God: but when he perceined shee was espoused to Ioseph, there he thought he was the sonne of man. When hee heard the Angels make that heauenly melody at his birth, there he thought he was the Sonne of God, but when he saw the tender babe in Bethlehems, with Mary his mother laid in a Manger, there hee thought he was the son of man.

*Cyrill in
Lent.*

*Aug Ser.
61. de
temp.*

*Mat. 1. 20
13,
Luk 2. 14
16.*

Luk 2, 21,

Mat 3, 16

17.

When hee saw him circumcised, then he thought there appeared a plaine signe of his humanitie: but when he heard the name of Iesus, then he began to suspect his Deitie. When he saw him baptised with the multitude, hee thought, sure he was the Sonne of man: but when the voyce came from heauen, then he heard otherwise, that he was the Sonne of God. When he saw him fasting so long, and not hungry, then he thought he was the Sonne of God but when at the end of fortye dayes he hungered, then hee thought he was the Sonne of man. And therefore in the first place, he assaies him by eating, as man, with a conditionall, if, to haue him shewe his power, whether he were or no the Son of God.

But our Saniour, when hee had fasted fortye dayes and forty nights, hee proceeding no farther, that the power of his Deitie as yet might be hid, seeing that Moyles and Elias, men, had afore time fasted so long. Forty dayes with.

without hunger, was not of man
and yet afterward to hunger,
was not of God: and therefore
the diuel as doubtful what to do,
tempted him after this manner,
If thou art the Sonne of God, that
naturall Sonne, and so equall to
him in power, Command that
these stones may be made bread.
There is a voyce that hath testi-
fied of thee from heauē that thou
art the Sonne of God, canst thou
liue by this title or testimonie?
thy Father either he sees not thy
distresse, or he will not helpe thee:
the best way is, help thy selfe,
and looke thou to thine own safe-
tie, while the voyce is testifying
thou art starving.

II In this, or the like temp-
tation, great is the subtiltie of the
old serpent, wherein first hee
moues to distrust Gods prou-
dence: Secondly, to trust in
our owne power, and thirdly, to
neglect fasting and patience, the
exercises of true pietie. Com-
mand that these stones may be
made bread, As if, now shall I
see, whether he be the Sonne of

God or no: If hee turne stones into bread, assuredly hee is the sonne of God, if not, it shal plainly appeare hee is the sonne of man, whereby he would at once both trie him, whether hee were God, as also assure him as man.

But the tempter meeting with Christ, met with his match. for he could not gather the certainty of eyther, Man, saith he, shall not liue by bread onely, but by euerie word that proceedeth out of the mouth of God.

Deut, 8, 3.

12 Doeth the Tempter thus leaue him, he assaies him againe; this man fasteth, liueth deuoutly in the wilderness, is not carried away with the temptation of eating, surely hee is good, and better then others. may he not bee brought to affect glory: This affectation of glory, is wōto moue the best. So he taketh him to the pinnacle of the Temple, setteth him on high, vnto the Temple, a shew of holines: on high, a place of euincency, a hundred to one (thinks he) if a shew of holines, if a place of dignity, bee not

a meane to tempt: If thou be the Sonne of God cast thy self down, being the Sonne of God. thou canst by thine owne power saue thy selfe if not, thou hast the ministerie of angels to saue thee.

The Scripture it selfe saith it, and therefore doubt not, throwe thy selfe downe, he shall giue his Angels charge ouer thee: Casting thy selfe down, & the angels sauing thee, all the worlde will giue thee applause, and then shalt be so glorious as neuer was any

We see the drifts of this temptation, when intemperancy doth not take place, when a meane estate beneath dooth not seduce, yet to bee aloft, the tempter thinkes it a fitter opportunity of preuailing. But what doth hee say, *Ego mittam te?* I will cast thee down: no: But, I will te mi te Cast thy selfe down, to shewe that he can hurt none vnlesse any by consenting to temptation, hurt himselfe: for he that beareth that all might fall can perswade, but not cast downe, & is propriety it is to suggest but once buy it

191, 11.

is to resist his suggestions ad-
 abolicall voice truly prouoketh
 to descend, not to ascend. The
 tempter saith in desperate man-
 ner, throw thy selfe downe, but
 God sayth in hope of mercy, raise
 thy selfe vp.

Act. 17 11.

13 In that hee alleadgeth
 scripture or rather misse-allead-
 geth holy writ, it teacheth vs
 with the men of Berea, to try
 whether it be so or no. Wee see it
 hath bene the manner of decei-
 uers following this old deceiver,
 to forge euidence and sometimes,
 saith Origen, to shew themselves
 like subtile Serpents, who set by
 lights neere dangerous rockes,
 that the traualer repassing thi-
 ther, thinking by the lights all is
 safe, is by that meanes entrap-
 ped, and taken of his enemies.
 In this fashion, peruerie men to
 strengthen their fancies vse also
 to deale and force scriptures to
 the bent of their owne opinions.

But consider wee a little the
 place of scripture heere alleadged,
 taken out of the ninety and one
 Psalme, all which Psalme, say
 the

the auncient **Fathers**, concerneth Gods protection of the faithful man, ouer whom he hath appointed the ministerie of Angels. Now for **Christ**, who was God from everlasting, hee rather keepes the Angels, then the Angels him, & therefore no way was it appliable vnto him. They shal keepe thee, that is to say, thy self; **O mā** which art fragile and weak, least at any time thou dash thy foote against a stone, or fall away being stricken at the stone of offence: so in the first place the text is not rightly vnderstande, if we respect the state of the righteous man. as the **Prophet** meaneth: yet heere is a contrary sense, hee shall keepe thee in all thy wayes, true, but not in all thy presumptions: Hee shall giue his Angels charge ouer thee, well, shalt thou therefore tempt God the Lord of Angels: **Christ** answered rather, thou shalt not tempt the Lord thy God. In the third verse of the same **Psalme** it is said, Hee shall defend thee from the snare of the hunter, and in the thirteenth

Deu 6, 16

herse, Thou shalt goe vpon the Lyon and Adder, both which places concerne our preservation from the tempter, which hee lea- ueth out, and onely inserteth an vnperfect sentence, which Christ soone answereth. Non tentabis Dominum deum tuum, thou shalt not tempt the Lord thy God.

14 Hath the deuill yet done tempring: no, he taketh our bles- sed Saviour into an exceeding high mountaine, and there shew- eth him the kingdomes of the world, with the glozy of them at once, making a large promise to bestow them all, who had not authority to dispose of any one: hee will giue kingdomes but vpon such a condition, as should make any good dealer break off from coping with so bad a bar- gayner. The condition is, hee must be worshipped, what should man forsake the worship of God, and bestow that vpon a- nie but God, for riches or king- domes themselves? these were beereiches and kingdomes in deede: no, saith Balaam, I cannot

do it if he would giue me a house
full of siluer and gold.

Num. 22,

18.

1. Hitherto hath our Saviour
shewed no signe of his Deity
the tempter takes him to be man,
& therefore tempts him as man,
in the desert where is hunger, hee
tempts him to gluttonie: vpon
the temple where was the chaire
of doctoz, he tempts him to vaine
glory: vpon the high mountaine,
whence worldly things are seene,
hee tempts him to couetousnesse,
which is indeede, as the Apostle
saith, Idolatrie: for heere hee
would haue worship.

All in vaine was it to shewe
Christ the glory of the world,
who beheld it no otherwise then
Christians are wont to doe bl-
cers, & diseases of their patients,
he offereth earthly kingdomes to
him who had in his owne hands
to bestow heauenly, hee would
haue worship of him whom al the
Angels do worship, & at whose
very sight himselfe did tremble.

And heere is to bee noted, that
by this temptation vpon the
mountaine, thou mayst learne,

that

that when thou art great and high the deuill setteth befoze thee great and high desires, & would haue thee fall downe, that thou mayest accomplish them. Ambicio, sayth Saint Ambrose, domes-
t cum malum, & vt dominetur a-
liis priu- seruit, curuatur obsequio,
vt honore donetur, & dum vult
esse sublimior, fit remissior. **This**
ambition hath a domesticall dan-
ger, that it may rule, it serues:
that it may be honoured, it bends
and bowes in giuing honour:
while it would be aboue others,
it becomes inferiour to others.

16 Let men know that all
rightfull power & preheminance
is from God, and that all ambi-
tious power is of the tempter.
In this temptation consider wee
Christes answer vnto the temp-
ter, Dominum Deum tuum ado-
rabis, et ei soli seruies: **Thou**
shalt worship thy Lord thy God,
and him onely shalt thou serue.

And this answer Christ gi-
ueth him with authoritie,
commaunding him to depart, at
which commaunding the temp-

ter

Deu. 10,
20.

ter leaueth him, finding himſelfe every way confounded, and that his combate with Chriſt was impar congreſſus, hee was not able to ſtand in this champions hands.

Now concerning the laſt aſſault, we may call to mind how quickly our Sauour reiects him, when once he begins to mention Gods worſhip, whereby we are taught to beare iniuries offered to our ſelues, but no wayes to, ſerate iniurie offered vnto God. For the other temptation, ſaith Saint Chryſoſtome, Vitte te de-orium, Caſt thy ſelfe downe, Chriſt was not ſo much moued. did not rebuke the tempter, but when hee began to meddle with Gods worſhip, and ſpeake of caſting that away vpon worldlie glory: Chriſt ſends him packing with a vade ſathana, auoyd ſathan, and tels him for worſhip, it was God onely, and none but Gods

*Chryſoſt.
hom 17 4,
Math.*

17 Againſt the temptation of intemperancy, we learne theſe things, firſt, not ſo much to re-

ſpect

ſpect the life of the body, as the life of the ſoule: for ſhould we regard the houſe, and let the houſholder pine away in miſery? Should the ſeruant be adorned, & the maſter himſelfe become an abject: Secondly we learne, not to yeeld vnto any perſwaſion of the tempter, for the neceſſaries of a fraile, momentarie & tranſitorie life. Thirdly, that man doth not liue by bread onely, but by Gods ſatifying his creature, by his word. Fourthly, that for the want of bodily ſuſtenance we ſhould not breake out into impatience, but depend vpon Gods providence, and uſe the order that God hath ordained to maintaine his creatures.

18 Againſt the temptation of vaine glozy, we learne, not to beleue the embracings of this deceitfull Iob, who when hee knowes any one to be giuen to faſting, or any other exerciſe of Chriſtian piety, he would make him as the boaiſting Phariſee, to ſay with contempt, Non ſum velut ille Publicanus, I am not

as yonder Publican. Wee see
when he hath men on high, how
hee there moues them to tempt
God by presumption, and seeke
by subtilties, but we learn also in
this case what to do. I am
a man, and therefore can other-
wise descend, then by casting
downe my selfe, I wil not tempt
God, and neglect the meanes hee
hath ordained for my preserua-
tion, for a litle glory. I respect it
not,

19 Against the temptation
of desiring the greatest thinges
in the world, I learne to pre-
ferre Gods worship before all,
and so to breake off by his good
grace from euill motions of the
fiend. Against all temptations in
generall: I learne by this of our
Saviour, to resist temptations
when they come. S: Basil like-
neth the Tempter vnto the Leo-
pard, which hath such a naturall
hatred against men, that if he see
but mans picture, he is ready to
slee vpon it, & al to teare it. Such
is the enmity of the red Dragon
whom Christ vanquished. if hee

*Basil in
aliquot
script loco
hom. 21.*

see but a picture or resemblance of Christ in a good man hee is ready to rage against it: wee see him assailing, but not penetrating.

20 By the order of these temptations, it is manifest, that the tempter first beginneth with lighter then commeth to greater. First he began with eating, then he goeth to the affectation of glory, and last of al, falleth to flat Idolatry: In all these Christ meeteth with the temptation in the beginning, kills the serpent in the egge, nips vice in the blade, strangles sinne in the first motion. For the olde serpent, sayeth Ierom, is slippery, and builde we keepe out the head of suggestion, he will get in his body of colent and all.

21 In these temptations, Christ repaireth as wee see, to a scriptum est, it is written, a speciall lesson for our Christian learning: if we are tempted with a desire of unfull delights, wee may cal to mind, we haue a scriptum est, to answere this temptation,

Not

Not in chambering & wantonnes.

If wee be tempted with an inordinate desire of riches, we haue a Scriptum est, Godlines is great gaine, if a man be content with what hee hath. If wee be tempted with a vain opinion of our selues, we haue a Scriptum est: Behold, I am but earth and ashes. If we be tempted with a carelesnes of our estate and condition, we haue a Scriptum est. It is appointed for all men once to die, and after that comes iudgment.

Rom. 13.

13.

1, Tim. 6.6

Ge. 18, 27

Heb. 9, 17

Furthermore, wee see Christ would not turne stones into bread. to learne vs not no consent vnto the Tempter in any thing, no thogh it haue a shew of good. There were many high places in Ierusalem, yet the temptation of the casting downe was from the Temple, the best, the holiest estate of all.

Christ would not cast himself downe, though he might haue saued himselfe without the ministration of Angels. to shew vs not to seeke supernaturall meanes. When God doth lend vs natural,

we

wee tempt him. When wee seeke health without a medicine, or victoꝝ without a combat, wee tempt him when wee may by reason or counsaile auoide some euill, and will not withstanding exploze his power; and last of all, wee tempt him, when wee enquire too far into his wisdom, or require that of him balaſwfully, which he is wont to offer by meanes.

22 Christ would not hearken vnto the temptation of vniuerſall prayſe, wherby the tempter ſeeks to draw many from God and godlines, nor vnto a deſire of hauing kingdomes of the world, whereby he is wont to draw many for a great deale leſſe: & woude not be at coſt to offer ſo much to withdraue them from Gods worſhip. What Chriſt did wee ſee, & hence all may learne what they ſhould do.

23 At the ende of this conflict of our Saviour, the Angels came vnto him: at the end, for ſo long (ſaith Saint Chryſoſtome) as he was combatting, he ſuffe

red them not to appeare, nor to come neere him, lest hee might haue seemed to haue put the aduersary to flight, by the help of Angels. At this time the Angels minister vnto him, as appiable to his deity, in his agony they are said to comfort him, as hauing reference to his humanity.

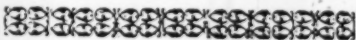
Another thing we here learn is, that the Angels do congratulate at resisting temptations of the Deuill. We see we haue a great aduersary, but a greater Captaine to stand with vs in the combate. For the aduersary hee doth assaile the children of God by many means: in that which is good, by pride: in that which is euill, by abject feare: for the meeke, hee is ouer them, for the stout and wilfull, by perswading good for euill, he is vnder them, he hath nets for euery dispositiō: For the ambitious hee hath glory, for the conetous gain, yea, for the most religious th'ē'clues, he hath some meane or other to assaile them.

1, Cor. 10.
13.

24 I would you should know
(sayeth Saint Bernard) that no
man whilest he liueth in this vo=
die can liue without temptation.
When the Apostle sayes, God is
faithful, which will not suffer you
to be tempted aboue that you bee
able; he doth not say, which will
not suffer you to be tempted at
all, sayeth Saint Austen, but
which will not suffer you to bee
tempted aboue that you be able.
Sathan creepeth not, but is bu=
sie to tempt and specially when
thou art in the desert of the con=
templation, and euen caried by
the spirit of God in the wilder=
nes, that is, from the delights
and pleasures of this world: but
wee may be of good courage, our
Iosuah goeth in & out before vs;
he was tempted, that we might
not thinke much to indure temp=
tation: he ouercame temptation,
that in him wee might haue po=
wer likewise to overcome. The
tempter came vnto him not once,
or twice, but the third time, to
shew that our temptations are
many: but howe many so euer
they

they are, we haue these comforts which are more, and of more efficacy: First, that Christ hath subdued the force of our enemye.

Secondarily, that he taketh compassion vpon the tempted, hauing himselfe endured temptation: Thirdly, that from henceforth, he will ouercome him in his members, whom he ouercame in his own person, being the head of the body, wherefore, as Moses said vnto the people, *Deut. 29*
30. Drece not, nor be afraid, for your God fighteth for you: So may it bee said vnto euery Christian man, whose armour is the shield of faith, the sword of the spirit, whose battell is temptation, whose grand Captain is Christ Iesus our Saviour, whose conquest is an immortall crowne of euerlasting glory: bee of good courage, plucke vp a good heart, the Lord of heauen & earth, is with thee, and for thee, in the conflict.



Chap. 8.

Of Christs great compassion to-
wardes men, his continuall do-
ing good in the world, and
what instructions wee hence
learne.



When we enter into
consideratiō of the
greate compassion
of the Sonne of
God, towards the
distressed state of
man, we finde it a worke of in-
speakeable mercy. In the crea-
tion, Dedit tibi, O man, God
gaue thee thy selfe, but in the re-
demption, Dedit se tibi, God gaue
thee himselfe; In the creation of
all things necessary for man, on-
ly sixe dayes were passed: but
in mans redemption thre & thir-
tie yeeres were expired: in the
creation, pauca dixit, he spake
few things: in the redemption of
man, multa dixit, mirabilia fecit,

he spake many things , hee did
wonderfull things.

Adam in the state of innocen-
cie, for perfection left all his po-
steritie farre behind : his reason
was vncorrupt, his vnderstan-
ding pure, his will obedient: hee
was for knowledge of heavenly
matters, an excellent Diuine for
the nature of things, a deep Phi-
losopher, for power, hee had a
whole world to commaund: A-
dam had nothing which was
necessarie now wanting vnto
him, that when he saw he had all
things which hee could desire in
earth, hee might then turne his
desires towards heauen: his dutie
for all, is to keepe the lawe of
his God. Hee hath one precept
amongst these many blessings,
this one precept is most vnduti-
fully broken: Adam, vnlesse mer-
cie step in, thy felicity and the fe-
licite of all thy posterity is at an
end: therefore behold a helper
when thou art now in the pawes
of the Lyon, The seed of the wo-
man shal break the Serpents head.
Here the Serpents hope is tur.

ned into a curse. and in Christ (who was to come) Adams dread is turned into a blessing. Behold loue, which affected Adam more, then Adam did affect himselfe.

Lu. 10. 33

2 Now Christ the promised seed being come, hee compares himselfe vnto that Samaritane, who took compassiō vpon the wounded man. This wounded man may resemble humaine nature, the Priest and the Levite that passed by, the offerings and sacrifices of the law, the Samaritane Christ, who beholding man in this case with the eye of mercy, bound vp his woundes, poured in the softning oyle of grace, and searching wine of contrition, laiesth him vpon his own nature and righteousness thereof, taketh out the two Testaments, bringeth him to the holy hostage of his Church, commandeth his Priests to take care and charge of him, and promisseth that one day they shall find, they haue not lost their labour.

3 In consideration of mans fall

fall (saith Saint Bernard) mercie began to knocke at the bowels of God the father, which mercie brought with her peace as a companion: on the other side, truely accompanied with iustice, began to approach and contradict mercy. Betwixt these sisters began a long controuersie: Mercie sayeth vnto God: O God, man this creature of thine would haue compassion shewed him, being now so miserable. No, sayth Truth and Iustice, Lorde fulfill thy word: Adam, that day thou eatest, thou shalt die: Mercie replies, but thou hast made mee mercie, but if thou shew no mercie, I am not: on the contrary. Truth saith, and I am truth, & vnlesse I take place, I abide not for euer. God the father comitts the deciding of all vnto God the Son, before whome Truth and Mercie speake the same things. Truth saith: if Adam perish not I perish: and Mercie sayth, if Adam bee not conserued I languish. Well, let death be good,

Gen. 3, 3

and let both haue that they desire, let Adam die; and yet for all that, let Adam haue mercie and liue. O admirable wisdom: but how can death be good, seeing the death of sinners is worst of all? Let one be found which of leue may die, and yet is not subject to death. The motion seemed good, but where may any such be found? Truth seeks about the earth, and cannot find one cleane from sinne, no not an Infant of one day: mercie goeth by to heauen, and there findes none that hath this loue, as to leaue life for sinners; these sisters returne at the time appointed, not finding that which was required. At the last peace calling them aside and comforting them, sayeth: You knowe there is none that doeth good, no not one: hee that gaue you this counsell, when all is done, must surely giue you help. Whereat the vmpire began to proceede, and calling the Angel Gabriel, said, Go tell the daughter of Sion, Behold, her king cometh. Let these sisters now ac-

Ps 1.14,3

Mat. 21,5

coꝝd in one, , and let that of the
Prophet be confirmed, Mercie
 and truth are met together, righ
 teousnes & peace haue kissed each
 other : now, **T**ruth thou shalt
 haue thy right, for Adam shall die;
 and **M**ercy here is thy desire, A=
 jam shall be restozed to life. **O**
 happy harmony, who euer read
 of such wisdom & loue? it was
 Gods goodnes to thinke vpon
 vs, it was his bounty to releue
 vs : this is the fountaine from
 whence our riuers come, the sea
 from which all our waters arise.
 Here mercy is the wine that
 gladdeth mans heart, and loue
 is the oyle that makes him to
 haue a cheerefull countenance,
 Martha said, Lord, he whom thou
 louest is sicke, as if the loue of
Christ wer enough to moue him
 to a worke of loue. Thus much
 of **C**hrists compassion towards
 the state of man in generall.

psa. 85. 10

John 1. 3.

4 For his continuall doing
 good in the world his pittie was
 euer pardoning, his wisdom
 was euer teaching, his liberality
 was euer giuing, his compassio

was euer helping, all his teaching, whereunto did it tend but vnto the remission of sinnes: all this tends to our consolation.

*Tertul. in
Apologes.*

For his sincerity of life, while he walked in the world, Tertullian bids the Romaines but reade their owne Registers, there they should find mention of the faultlesse conuersation of Iesus the sonne of the virgin Mary his doing good was in effect our good: looke what was due to his obedience, to wit, loue: to his desert, to wit reward: to his humility, to wit, honour: to his sorrow, to wit ioy: to his death, to wit life: to his victorie, to wit, triumph: all is attributed vnto vs. His merites became our merites, his suffering our satisfaction, his ioyes our ioyes, he fed many in the wilderness with materiall bread, and he imparted the breade of life vnto whole multitudes, that came to heare his most diuine doctrine.

If we respect his goodness, he was $\tau\omicron\acute{\alpha}\gamma\alpha\delta\delta\nu$, goodness it self, if his clemency, he was $\tau\delta\chi\rho\eta\sigma\delta\nu$,

placability

placability it selfe: for curing the diseased a phisitian both of body and soule, for relaxing those that were miserable, he was a privileged place, wherunto al might repaire, as infants vnto their mothers lap, wher the duggs of mercy are neuer dry. Hedsalt was hee in loue without change: sufficēt without want, free without desert, & euermore ready to do good vnto all, his loue was ouer all, wold haue al accepted of his loue.

5 This is a true saying (saith the apostle) that Christ came into the world to saue sinners: was this benefite restrained vnto some befoze others? no saith S. Iohn, it was for all sinners, hee is the reconciliation for our sins, & not onely for our sinnes, but for the sinnes of the whole world, saith he. The further any good reacheth, the more nobler it is, the commission of the Apostles was *κηρύξατε τὸ εὐαγγέλιον*, preach glad tidings, as it could not be but acceptable, so was it at large also, *πάσῃ τῇ κτίσει*, preach it to al creatures, according to that of

1. Ti. 2. 9

1. Joh. 2. 2

Mark. 16
15.

Psal. 19. 4

I. Sam. 29

Wys. I. 13.

1. Ti. 2. 4.

Pro. I. 20.

Eze. 33. 11

Lu. 14. 23

the Psalme, their sound went out into all lands: Samuel said vnto Saul, thou hast cast away the Lord, there is the very cause of thy refection. God, saith the wiseman, hath not made death. neither delighteth hee in the destruction of sinners: he that would haue all men to be saued, and come to the knowledge of the truth, would not haue the worke of his owne hand miscarie, for he desireth nothing moze then the good of all. Wisdom lifteth vp her voyce to all that passe by: Turne you, saith the Prophet, from your vnrightheadnes, and you shall liue: why will you die, O you house of Israel? The rich man sendeth his seruants, to call in all vnto the great supper: his reuealed will calleth all, and his will of well pleasing respecteth all, Come receiue the Kingdome prepared for you. Goe into euerlasting fire, which is prepared for the diuell & his Angels. A Kingdome is prepared of God for men, not destruction, this is from men themselves: he that hath giuen a law

to all, doubtlesse hee excludes none. He who would haue gathered Ierusalem as the Henne doo:h her Chickens vnder her wings. sheweth how much he respected her welfare, if shee would haue hearkened vnto him. The Sunne, saith Saint Chrysostome, extendeth his beame vniuersally, if any wilfully shut their eyes and wil not behold the light of the Sunne, is the fault in the Sunne: no verily, of this misterie dispute he that wil.

*Math. 23
37*

*Chr. l. om
in lo. hom.
1.*

6 But to come to the life of our Saviour, hee went about, saith Saint Peter, doing good, and healing al that were oppressed of the deuill, for God was with him. May his goodnesse shewed it selfe towards his very enemies: for while they were seeking to slay him, hee sought to saue them, hee neuer regarded τὸ ἑαυτοῦ, his own but τὸ κοινόν, common welfare, and benefit of others. The candle being enlightened, with what carefulnes did hee seeke the lost groat: what mountaines and deserts did hee

act 10, 38.

Luk. 15. 5.

wander to finde, and finding, to bring home man the stray sheepe, leaving the ninety & nine, or companies of Angels in glory.

7 By this we learne, that we liue not in the worlde for our selues, but setting Chyistes example before our eyes, how wee ought, to endeouour that we may in any thing wee can be helpfull vnto others. Of all liuing creatures there is none created to a more loning, and sociable end, then man: but amongst men none more ordained to doe good each to other then Chyistians: While we are in the way, saith Saint Austen let vs beare one anothers burthen, that we may rest together at the end of the way. In artificiall buildings one stone doth beare vp another, much more should the same be done in that building, wherein, saith Saint Peter, All the faithfull are as liuelie stones. Nature hath taught the Beauers to help one another in swimming, and the Cranes flying ouer the mountaine Caucas, when the foremost is wearie

.Pet. 2, 5.

in

in beating the aire, that the next should succcede, and so in order enery one to labour for the safetie of them all.

Grace doth teach vs the same lesson, or rather the Authoz of grace: liue coales will kindle the dead, the holy gift of Gods spirit. S. Paul tels vs we receiue it, to profit withall. And nothing is good vnto vs (sayeth S. Austen) vlesse wee communicate the same good to others.

1. Cor. 12.

8 We shew whom we resemble, when we haue compassion on some, and others saue with feare, pulling them out of the fire. Wee know not, how soone wee may stand in neede of God, and therefore should desire nothing more then to shew our selues helpfull vnto others, a token wee are liuing members, when we feele the infirmitie of soze parts in the bodie. Christ our Saviour doth not say, be mighty, or wise, or workers of myracles: but bee mercifull as your heauenly Father is mercifull. It was the voyce of Cain: Num quid ego fratris custos? an I my brothers

Iud. 13.

Gen. 4, 9,

keeper,

Mat. 27

4.

Gen. 41, 3

Origen. in
illud Psal.

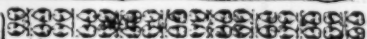
keeper? it was the answer of those that conspired the death of the Sonns of God, Quid ad nos? what is it to vs? looke thou to it, as if they cared for no more but themselves. It is the practise of worldlings, only to respect themselves, and make no conscience like greedy Harpries howe they spoyle others. In Pharaoes dreame the leane deuoured the fat, but in the course of these men the fat deuoure the leane, like fishes in the Sea, where the greater doe eate by the lesse: We are enemies one to another, like the Madianites. It is a hard winter (they say) when one woolfe deuoures another, yet this is vsuall with men. For these, sayth Origen, that punishment. (misisti iram, & terra deuorauit eos, thou diddest send forth thy wrath and the earth deuoured them) is verified in them: hath not the earth deuoured them, which waking dreame of earth? Inopix multa, rapacitari plura desunt. The poore man wanteth many things, but yet

greddie raking rich men lacke
more: Terra deuorauit eos, the
earth hath deuoured them. Sa-
than came from compassing the
earth, and these are compassing
of earthlie things. but neuer
thinke of compassing heauen.

9 Dauid saw a poore woman
but looke with a sorrowful coun-
tenance, and shee needed not wait
long for a day of hearing himself
cometh and demands the cause
of her sorrow, saying. Woman
what ayleth thee? For examples
neer home, the good benefactors
of olde, that haue left vs so ma-
nie monuments. were not their
minds set vpon doing good? This,
saith Philo, is to imitate God the
fountaine of all goodnesse. When
wee are rich, not to be rich vnto
our senses: When wee are wise,
not to be wise vnto our selues: to
conclude, when we haue all done,
this shewes whose seruants wee
are. Christ said. I haue compas-
sion on the multitude. a speech
like him that spake it.

2, Sa, 14, 5

Philo de
mund. fab.



Chap. 9.

How little Christ esteemed popularity and glory of the world, and how by his example we learne to do the like.



And now let vs call to minde a little how far Christ was from seeking the glory of this worlde, to whose greater glory it was (saith Origen) that he appeared without glory: to whose strength, that he came in weakenes. In the sixth of S. Iohns Gospell, when the people would haue giuen him the title and dignity of a King, he gat away into a solitary place, nothing at all regarding that weathercecke blast of popular applause. Christ was no way inclinable to their disposition, who as milles go & grinde no longer then the pisse of winde holds: he fled from a kingdom amongst men, for his kingdom was not (as him

*Orig. lib. 1
cont. Cels.*

Iohn 6. 15

Ioh. 18, 36

selfe

selfe told Pilate) of this world.

2 And heere we may in the first place obserue, that euen in this his humility flying frō glorie, glozy followen him: hee was circumcised as a sinner: yet named as a Sautour of men: lying in a manger at Bethlehem, he is adozed of graue sages, dying as man, yet is he worshipped & beleeued on as God: after many of his myzacles, he specially charged the people to conceale them. sometimes he steales away from the multitude, lest peraduenture they should magnifie him.

Luk. 2. 21
Mat. 2. 8,

Mat. 9. 30
Ioh. 16. 15

3 O holy Son of God (saith one) when the candle is lightned, why wilt thou haue it put vnder a bushel. why wilt thou not shew thy glozy vnto men? was it because thy kingdome was not of this world? True Lord, & therefore I reioyce to see thee in humilitie. Vntill the age of thirte yeres we find, saith Saint Bernard, (excepting onely his disputing with the Doctozs in the temple) no other but that our saviour led a silent & a solitarie life:

Bernard. in
ser. de Vir.

What did he feare vaine glozy, who was the glozy of the father? He feared indeed, but was it in regard of himselfe? No, it was for vs, who were to be feared, & therefore would draw vs by his precept and practise from ambitious desires.

4 Although it was but seldom that he vsed reprehensions, yet wee finde that there were none whome hee did more often reprove, or more openly rebuke, then a kinde of men. Pharisee (so called) the Pharisees, having their name of separating themselves from other men. These were those whome he resembled to painted Sepulchres, as being faire without, but foule within, whose vizard was better then the face, all their holines was no other but a shew of holines: their corner counterfait praying to be seene of men: their Trumpet blowing almes, to haue a little glozy. Our Saviour could not away with this fashion, & therefore willethe his disciples to pray in secret. that is, with a minde

(although seene) yet not caring to bee seene of men, and to giue their almes plainly, without any respect had, eyther of rewarde or prayse.

5 It is a wonderfull case to consider, how we make this our chiefest iewel, how all the sheares of the field do fall down befoze a conceite of preheminencie, where as nothing is more sickle, nothing more vncertaine. All that was shewed, when all the glozy of the world was shewed: the word is *Soñe*, which signifieth no other but a shadow, an opinion, a shew. What is praise but a puffe of winde, which sometimes bloweth one way, & sometimes another, or as the *Eccho*, which makes a sound but is indæde no substance? what is our mirth, but a little *Sunshine* befoze a *flozme*: what is our peace but a calme befoze a tempest? What is the praise of men, but a shadowe of smal continuance? a little after looke for it, it is gone. Those who are overcome with a little wine, shew they are men but of weake

Mat. 4, 8

bzaines, so are those, who for some little praise for vertue, were high minded.

If in any thing a Christian man shew himselfe what he is, then surely most especially in being crucified to the flesh, and the world: the pleasures of the one, the glory of the other. Three there were crucified vpon the crosse together, two malefactors, and Christ in the midst: and three there are to be crucified in Christs members: the flesh, and the world, as the two thieves, the spirit, as Christ in the midst.

Gal. 5, 24.

The flesh is the thief vpon the right hand, They that are Christians, haue crucified the flesh: The world is the thief vpon the left hand, according to that: The

Gal. 6, 14

world is crucified vnto me, and I vnto the world: In the midst of

Psa 51, 17

these is the spirit also crucified, according to that: A troubled

spirit is a sacrifice to God. The thief on the left hand was not sa-

1. Cor. 1 7

ued, this is the that of the world, from whence Christ hath taken

32.

his, That they be not condemned

with

with the world. The thiefe on the right hand is saued. so is the crucified flesh with the spirit, whō both are remembred of Christ in his kingdome, and are with him in Paradise: When nothing delights but God, then is the world crucified to vs: when as we seeke content in none but in God, then are wee crucified to the world, when we labour to bring others to this, then are wee crucified for the world.

6 Thus in despising the world, and the glorie therof, wee attain vnto the perfection of a Christian state and condition of life. If there were no other reason to moue vs to seeke after heauen, and heavenly thinges, this one might suffice, that Christ did onely this. Conuincing into the world, he neuer followed the shewes and shadows therof. Again, if there were no other cause, to make vs litle esteem of worldly vanities, yet that the continuance of them is so mutable, this onely were enough.

1st. ep. 111

What is it, saith S. Austen,

to be lifted vp in this world, and in another world to be cast down what, for a short time to shine in glory, and hereafter to consume in misery?

7 Hereunto may be added, how little this worldly glory is worth, being fully considered: first because it is vile, according to that which Marathias told his sonne when he was dying: Feare not (saith the) the words of a sinful man: for his glory is as dung. Secondly, because it is of no continuance, according to that of the Prophet Esay, All the glory of man is as the flower of the field. Thirdly, because it is deceitfull, according to that of Baruch, Where are they that sometimes had glory amongst men? as if he should haue saide, they are no where to be found, their glory hath deceiued them. Fourthly, because it is subiect to alteration, according to that of Ose, Commutabo gloriam eorum in contumeliā, I will change their glory into ignominy. Achitophel for al his policie. Hamā for al his

1, Mac. 2,
6, 2.

Esa. 40, 8,

Bar 3, 16

Ose 4, 7,

2, Sam. 17
23.

Hes. 7, 10

sway

sway, these found the vncertainty hereof

What was the cause (sayeth Saint Chrysostome) that the house spoken of in the Gospell fell? Was it in the wind, or the tempest, or the waters? No, what was the cause then that this house fell? The Text saith, It was builded vpon the sand: the foundation was not good. To builde vppon hope of riches or glozy, is a weak foundation. the house may seeme goodly in faire weather, but when a storme comes, it is gone. To let riches and glozy go, and to build vpon the rocke. Our trust in God onely, is that building which wil neuer faile, what win, what storm, what waters soener swell and rage against it: excepting our trust in him, all humane respects are but froth.

If ie vppon that folly that delights moze to seeme vnto men, then to be in truth & verity vnto God, deeth not that wise displease her husband, who adoznes her selfe to please others, the same do

they

*Chry lam.
4. ad pop.
Antioch*

they, who by these actions onely seeks to please men. A strange practise there is in the worlde, that goeth about to alter that countenance which God hath formed so and so, as if he had not done as was meete, they thinke they would teach him how, and how hee must haue made them. Christ said of the tribute money, whose image is this? the same may bee saide concerning some, whose visage or countenance is this?

The workman is wont to grow out of loue with his work, seeing it deformed by others. How can we pray, or looke vp to God, when wee are not of that forme he hath giuen vs, or how can we lift vp our eyes to heaue, but thinke impiety shall not enter there? These thinke to deceiue others, whereas indeede they deceiue themselves, and I pray God they do not onc lay hand as much.

Picturers desire to make somewhat in shew, they respect not any thing within but what is it

to haue a foule guest in a faire house, or a little praise and glozy with men and to loose praise and acceptation with God? Saint Ambrose sayth of Ioseph, pulcher corpore, sed pulchior animo, hee was faire in body, but fairer in mind, which is best of all.

*Ambrose
de Ioseph.*

To glozy in honour & praise of men, in building, in banquetting, is as frivolous as to account none worthy of honour, but our selues. To seeke for ostentations sake to excell others, is meere vanity; Thy wordes, said Phocion to a boasting companion, are like a Cyprus tree, tall enough but without fruit.

Go to the Sepulchers (sayeth Saint Austen) & there shew mee a difference if you can, amongst the bones, betwene the rich and poore, betwene the maister & the seruant, betwene the greatest senator, & lowest subiect: Lo this is he (saith the Prophet) That put his trust in riches, as if he would infer, you see what comes of putting trust in earthly things.

Ps. 52 7.

Ab. 12. 32

It is said of Herod in the Actes

*Ioseph lib.
19. de Ant.
lud.*

of the apostles, that he that gloried to himself of applause given him, what became of this? the holy Scripture telleth vs, hee was eaten vp with worms: and Iosephus also writing of his ende, accordeth with the holy scriptur, that it was miserable: but first, saith he, there appeared an owle sitting vpon his head, & after hee was taken with the before named torments: hee was a little before called a God, now it appeares hee is a miserable man: where were all his Christians? they could not ease his pains, no, all his seruantes cannot defend him from filly wormes.

IO Christ told thē that sought superiortie aboue others, they knew not what they sought. The people could not in any thing more displease the Apostles, then when they would run in to sacrifice vnto thē: the iust man (saith Gregory) when he is praysed is then humbled, fearing hee is not vnto God, as hee is esteemed of with men, whē he hath done any thing amisse, he accuseth himself,

if any thing wel, he giueth al the
praple onely vnto God, acording
to that of the Prophet, Non no-
bis Domine, non nobis: Not vn-
to vs, O Lord, not vnto vs but
vnto thy name giue the praple.

Ps. 115. 1

The Prophet teacheth vs to
speake wise against our owne
praple, we are so ready to praple
our selues yea in our best actions
(saith S. Ambrose) take heed of
that same thiese glozp, which
would steale away from vs all
acceptation with God: Si putau-
i aurum robur meum, saith Iob, if
I haue thoght gold my strēzth,
if I haue lifted vp my hand a-
gainst the fatherles, if I haue
said to treasure, My trust, if I
haue exalted my self in riches: by
which kind of speech the holy mā
in effect saith, I haue not thoght
gold my strength, oz said to trea-
sure my trust, oz exalted my selfe
in riches, oz lift vp my hand a-
gainst the fatherlesse.

Iob. 31. 24

II Plutarch writeth, that it
was the maner of vaine glorious
men, to haue a kinde of Iester
sing their prayles in great assem-

Heb. 11.

24.

1. Cor. 15.

9.

Dan. 3. 18

bles, but how farre godly men
haue bene from this foolishness,
who could not abide such iarring
enterludes, we may easily per-
ceiue. Moses would not be coun-
ted the sonne of Pharaohs daugh-
ter though he might: Saint
Paul would not count himselfe
worthy the name of an Apostle,
the rich man glorieth in his
riches, but Saint Paul in his
infirmities, the proud man in his
glory he in a good conscience, the
voluptuous man in excesse, he in
being content: all the instrumentes
with their noise, could not make
the thre children fall downe be-
fore the Idoll, nor all the popu-
larity in the world, make good
men affect vain glory they know
both what it is, and how soon it
vanisheeth. Those who fro some
high Turret or Tower, behold
things farre beneath vnder them
thinke they are great, but those
aboue account them small & lit-
tle: in like manner those whose
minds are eleuated to heavenly
things, and haue their affections
on high, worldly glory seemes to

the f.

these so little, and so little worth,
as they cannot but wonder. why
men neere these in affection should
so much desire it as they doe, be-
ing so transitorie and variable as
they are.

12 Where is Pharaoh, that glo-
ried in his Chariots: doth not
his ouerthrowe tell boasting
Champions, that an heaue is no-
thing without the God of heaues?
Where are the Giants that wold
build so high, and glory in a name
doth not Gods word tell vs, they
were scattered and defeated of
theire purpose?

Ex. 14. 48

Gen. 11. 4.

As glory then so fleeting, then
may wordings say, farewell
world, for as much as there is
no trust in thee, which failest them
whom thou most fauourest, they
soonest fall when they think them
selues surest. farewell world,
thou that quarrellest, but doest
not pacifie, in thee there is no joy
without trouble, no peace with-
out discord, no loue without sus-
pition, no rest without feare, no
abundance without blemish, no
honour without discontent, no

estate without carefulnesse of
mind.

Farewell glozy of the world.
for in thy delights promises are
made and neuer kept, in thy vine-
yard men labour: but are neuer
rewarded, Farewell world,
which callest the rash, valiant:
the proud, seemingly the couetous,
good husbands the babler, elo-
quent: the wanton, pouthfull.
Farewell world, which deceivest
all that trust thee, which doest
promise to the ambitious, ho-
nours: to the greedy, rewards:
to the couetous, riches: to the
poung, time: farewell, I say
baine glozy, which because thou
art not of God, failest all.

Math. 20.

22.

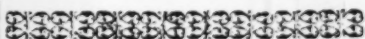
13 It was befoze said, that
our Sauour tolde them that
sought superio:ity, they knew not
what they sought: wee see the
same true in the condition of the
world. When Gyges a great
worldling, would faine know if
any man were moze happy then
himselſe (thinking him most
happie which had most riches,
and most glozy) it was anſwe-

red

red him, that one Psophidius a poore old man of the Arcadians (who was rich with a little and had neuer gone all his life time frō the place where he was bred and bozne, but there liued peaceably) that this mā was far happier then he (If heathen men could so little esteeme of earthlie glory, what should christians do? whom should they thinke most happy, but those who most mind the state of happines to come, and for worldly glory in the name of God let it go. The Church of Christ is not triumphant & glorious in earth, but triumphant and glorious aboue in heauen.

Tob. 6. 1. 2

Toby sate musing vpon the shoze of the riuer Tigris, which with a swift streame ranne by him; we sit down by meditation of the inconstancie of worldlie glory, which runneth along with a maine current, calling to mind that glory which is everlasting in heauen.



Chap. 10.

Of Christs continuall labour and
travailes in the world, whereby
wee may take a suruay of our
Christian condition here.



The sick man that is
about to take some
bitter medicine, whē
he sees but the phy-
sician himself beginne
vnto him, it makes him the more
willing to receiue the potion how
biter soeuer: the labours and tra-
uailes of this transitory life, haue
no doubt a very vnpleasant tast
to humane pallat, but seeing
Christ the physician of our souls,
not only took an assay therof, but
euen drunke a full draught for
our redemption, we should be the
more willing to admit the re-
ceiuing of this medicine.

Luk 6. 12

When wee consider his long
watchinges, wherein hee passed
whole nights in prayer, his often

journeying from place to place to
 instruct and teach in euery City:
 his fasting , his suffering all a-
 long from his very infancy, his
 flying into Egypt, what shall we
 else beholde in him, but a life full
 of labours and traualles , neuer
 ended but with losse of life: was
 it not thy birth , O Christian
 soule, which was then to bee
 brought forth, when our Rachel
 traualled vnto death: was it not
 thy cause, for which our Iacob en-
 dured so many yeeres seruitude:
 hee who with one drop of blood
 could haue redeemed a world,
 would not withstanding suffer so
 many labours, so many trauals,
 that no labours whatsoeuer
 might dismay vs.

Ge 35, 18

Ge, 19, 10

2 It hae seuerall times did
 he so farre proceed in labours, as
 there ensued the effusion of his
 blood : first in his circumcision,
 there hee began to redeeme vs:
 secondly in his prayer in the gar-
 den, there he shewed how he affe-
 ced vs: Thirdly , when he was
 scourged; there hee cures vs by
 his stripes: fourthly , when hee

was fastned to the crosse, there hee payed the price and ransom for our sinnes: firstly, when his side was opened with the speare, there was an issue made for the streames and riuers of grace: all these were done for our redemption, and yet remaine for our instruction. By the first we learne to labour in cutting off the vnlawful desires of sinne: by the second, to mourne with sighes and groanes for our sinnes: by the third, to mortifie the pleasures of the flesh: by the fourth, to be crucified vnto the world, by the fift, to haue our hearts wounded with a daily remembrance of his vnspeakeable loue.

3 The holy man Iob suffered as great tryals and troubles (we thinke) as great might be: but for all that, Christs were greater, for looke wee into his whole life, see we therein euery age, goe wee to euery place, where he was conueriant in, nay, take wee a view of his sacred person, and therein see wee euery part suffering. Euery age: in his infancie

how

how could and hard was his cradle at Berhelem, how buſie was he with the doctors in the Temple? To come to further peeres, what hatred did he endure moſt vnderſeruedly of the Jewes, euen hatred vnto the death? Euerie place: he ſuffered hunger in the Deſert, reſiſtance in the temple, ſorrow in the garden, contumelies in the Iudgement Hall and crucifying it ſelfe without the Citie. Euery part: his eyes ſuffered teares, his eares reproches, his caſt ſuffered gal, his head pricking of thorns, his hands, the pearcing of nailes, his whole body is ſacrificed as an offering for ſin. Now there is no reaſon that the ſeruant ſhould bee aboue the maſter. When Ionathans Armour-bearer ſawe Ionathan goe vnto the hard and ſteeple rocks, he told him he would goe with him: When we ſee our Ionathan go before vs in the tranſils & labours, ſuffered for vs, ſhould we not bee emboldned to endure labours, though no way anſwerable vnto his? yet ſuch as are agreeable

Math. 10.

25.

1. Sa 14. 7

with

with the condition of our life, seeing we are going into the land of promise by the desert of this world.

Psa. 14. 2.

2

Dan. 9.

23

4 Strange it was, that Dauid a man after Gods own hart, as the scripture speaketh, should be so much afflicted as hee was:

Strange it was, that Daniel a man beloued of God (as the Angell told him,) strange it was, I say, that these of al others should be so much in labours and trauailes of the world as they were. But considering that the life of man is but as the dayes which goe before the Sabbath of rest, wee doe the rather lesse meruaile.

Esa. 53. 3.

We see the Sonne of God him selfe treading the wine presse alone, and a man full of labours, as the Prophet speaketh. We see his dearest freinds in the world, his owne Apostles yea the blessed virgin her selfe found this life, no other but a state subiect to many and great sorowes. What should we otherwise thinke of it saith one. *Tota vita Christiani*

homi.

hominis secundum Euangelium,
Cruce et martyrium. All the life of
a Christian man, according vnto
the Gospell, is no other but a
Crosse, and martyrdom. This
martyrdom, saith Isidore, is two-
fold, the one, In aperta passione, in
open suffering, the other, In oc-
culta virtute, in inward or hidden
vertue, that is, a minde ready to
suffer.

But how is it, saith S. Aus-
ten, that Christ calls those that
labour, to refresh them? How is
his yoke sweete when hee calls
from rest, to labour, and sends
those that are at quiet to worke
in his vineyard? The rest that
he giues (saith the same Father)
is spirituall: Iohn is banished in-
to Patmos, but Iohn heares me-
lodie from heauen.

5 Besides these spirituall la-
bours, we knowe Adam in the
time of innocencie laboured, and
that God hath made nothing to
be soe that he will haue no Ci-
phers in his Brethmiticke, or
slothfull seruants in his vine-
yard. Every thing in nature

Id. Eli. li
7. ca.

Gen 2, 15.

doth accomplish his end, by a kinde of motion, and therefore much moze man of all other, who by loathfulnesse doth become a very burthen of the earth. For in this vice, wit, vnderstanding, and all honest endeuours lie buried, as it were in a loathsome sepulcher, from whence ariseth the vnsauoy smell of corrupt manners. In that Christ our Saviour called Peter and Andrew while they were fishing, James and Iohn while they were mending their nettes we may gather how he liked of labour, and thought them fitte for a laborious profession. *Homo natus ad laborem* man is sayd to be bozne to labour, and therefore not to rest while hee is heere.

Scipio banished all idle Souldiours, and vnprofitable people from his campe: hee found it true by experience in the course and continuance of his warres, which the Romaines had with them of Carthage that whilst they had enemies in Affricke,

they

they knewe not what vices meant in Rome. The Christ-
ian mans life, as it should of all
others be farre from vice, so
withall should it bee from this
slouthfulnesse, the cause of vice,
It was the Apostles rule, If a
man would not labour, hee should
not eate.

2. Thes 3.
10

6 Now betweene these two,
to wit, the labours of the minde
and body, wee see that wee must
frame our selues vnto for the
time of our continuance here, we
haue set our hand to the plough,
and in the first place let vs take
care of all other thinges, that
Gods husbandry goe forward
well with vs, howsoever the
world goe. This is the difference
betweene the labours of the righ-
teous, and theirs, who weary
themselves in the way of vanity.
When the Prophet speakes of
trouble, which the first of these
shall haue he speakes of deliue-
rance. The Lord deliuereth them,
saith hee, out of all: but of the o-
ther hee speaketh after this man-
ner, Great miseries remaine

Psa. 34. 19

for

Psal. 73
18.

for the vngodly, and there is no mention at all made of their deliuerance. When hee speaks of sensual men, he saith, Non sunt in laboribus, what was the sequell? Ideo superbia tenuit eos.

7 Wherefore when the labours and sorrowes of this transitorie life greene vs, we may thinke of deliuerance, and of our arrivall to that place where no labours and sorrowes are. The husbandman saith S. Iames, waite for the fruits of the earth, & should not wee waite for the fruites of heauen? Wee see Merchants for gaine, souldiours for triumph, to put themselves into many dangers, and yet neyther doeth the Merchant alwayes compasse his gaine, nor the souldiour alwayes triumph, put case they doe yet are they not long to enioy either, if the earthly souldiour doe this, what should the heauenly souldiour doe? It falleth out otherwise in our labours the gaine is certaine, the triumph euertlasting. Quodlibet opus. (saith S. Ierome) leue fieri solet cum eius

præmium cogitatur, Every work is made light, when the reward of the same worke is thought vpon.

But here is a reward so great that it cannot bee measured, so precious, that it cannot be esteemed, so permanent, that no continuance of time can diminish it. Let vs call to minde how sweet freedom is after a time of bondage: It is saide of the faithfull, that they shall sit with Abraham, & sitting presupposeth rest. The state of happines to come, is called in the Revelation, The Supper of the Lambe. The Supper, and so the last refectiō after the labours of the day. Travellers hauing but sorry bſage at their first batte in their iourney, are wont to say, well, the best is we shall sup at another place. So when we perceiue wee haue not much rest here we may say, wee shall come one day where the entertainment will be better. God knowes what is fittest for passengers: labour in the way, rest at the end of the way, it was the

Apo. 19. 9.

ſentence

sentence of Almighty God, the woman labour in the fruit of the wombe, the man labour in the fruit of the earth.

Gen. 42. 7

8 Though Ioseph spake a little hardly to his brethren, and made them for a time to trauel to and fro, yet he loued them neuer the worse. But these trauels and sorowes are surely hurtful vnto men. King Cyrus was not of that opinion, when for a punishment to the people of Sardis, hee commaunded them to spend their time in gaming & feasting, whereas the contrary hath the contrary effect eight persons entered into the Arke and eight only came forth againe at the ende of that sorrowfull deluge, Noah and his children all this time little thought of any other thing, then how the world was now in the chastising, & therfore it was not a time for any other cogitations.

Gen. 7. 7

Gen 8. 16.

9 Having giuen our names vnto Christ, it remaineth that we looke for labour, to them assigneth he the crowne, who fight
the

the battaile. When we suffer and endure trauailes in the world for righteousnesse sake, it sheweth that we are vnder Christs standard, our watchword is, be constant vnto the end. It makes men suffer the more patiently, when they see others suffer before them, but most of all Christians, who behold Christ suffering before them, and for them. It is meete that thy seruant should liue in pleasure, when thou art full of toyle and trauaile? Is it fit that hee should lie at ease, and thou sweat in labours? What reason is it then, O man, that seeing the Lord Iesus, who is so farre above all earthly monarks, as the greatest Lord is above his meanest seruants: Is it meet that he who is not onely thy master, but thy maker, should passe his time in continuall trauaile, and thou in continuall ease? Heathen men were wont to say, that the Ants who liue, and trauaile, and make prouision together, & haue no law neither as S. Ambrose speaketh, to commaund them, do shew men

how

how to become fit members of a Common-wealth. But the care indeed of holy men, who were ever watchfull, prouident, industrious, do teach vs to become fit members in that mystical bodie, which is heere onely militant.

Mat. 15, 25.

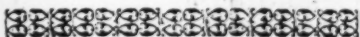
Iob. 1, 5.

It was said vnto that laborious seruant, O thou good seruant, I know hast beene faithfull ouer little, I will make thee ruler ouer much; enter thou into the ioy of thy Lord. Thus we see Christ in labours, and trauailes of the world. Iob is fasting and sacrificing, while his Children are banqueting.

Such as repine at labours and trauailes, shewe they make no other account, but to liue at all ease, & at quiet in the world, and forget how Adam hath left this heritage to his posteritie, Labour, and sorrow. Certainly the labouring mans life is commendable, his estate is a remembrance of Adam created to worke, his body is refreshed with rest, his health is maintaned by trauaile,

his

his hungry morsels make him
more thankfull to God, then the
greatest delicates of the rich, his
course bread, and small drinke
being healthfull nourishmentes.
It was not Adams case alone,
but it is the case of euery one in
his calling. In sudore vultus tui,
in the sweat of thy browes thou
shalt eat thy brade. When the
people were deliuered out of E-
gypt, God might haue soone
brought them by a nearer way,
into the land of promise, but it
seemed good in his most diuine
ordinance, that first they shoulde
for a time trauell in the wilder-
nes we labour while we are here,
and when this life is ended,
Then blessed are the dead which
die in the Lord, they rest fro their
labours. We are going to heauen,
and heauen we know suffereth
violence.



Chap.ii.

Of Christes teaching the multitude, and his actions before he taught: which doth also teach vs what we should do.

Heb. i. i



A sundry times, and in diuers manners, (saith the apostle) did God speake in olde time to our fathers by the Prophets: but in these last dayes hath hee spoken vnto vs by his Son, whom he hath made heire of all things, who was the brightness of his glory, of whō also the diuine voice frō heauen testified, Audite illum, Heare him.

Mat. 17, 5

Mat. 5, 3.

4. 5. &c.

August. in

ser. in mō.

Come we vnto his first Sermon vpon the Mount, which if we deuoutly consider, saith S. Austen, we shal find therein contained whatsoeuer doth appertaine to the perfection of a christian life: there see that poverty which at one stroke doth cut

downe

downe by the roote all the solicitous desires of earthly thinges; there see that meekenes, that doth bitterly exclude all hatred & contention amongst men: there see those teares that do rebaptize the sorrowfull & repentant soule. there see that hunger and thirst which doth bring cuerlasting satiety: there see that mercy that is ever helpfull to the necessity of men, and shall also receiue mercie from God. there see that peace that causeth all concord, and vniuity amongst the faithfull members of Christ Iesus. Last of all, there see that patience that lifterh man aboue the starres of heauē, to whom these nasty cloudes of this inferiour region and stormes here beneath, are as it were vnder his feet.

2 To proceed with his forme of teaching, which was, *Tanquam habens potestatem*, as one that had power and authoritie to pearce the very heart, as may appeare by those words but I say vnto you, where hee spake as one that had power to com-

Mat. 7. 27

mand

Mat. 5. 37

Mat. 19. 7

maundand eniopnethe hearte:
Who could looke into man but
the maker of man, oz who could
entoyne a law to mans thoughts,
but hee which knewe their
thoughts? The Iewes thinke,
that onely a false oath was ba-
lawfull. nⁿ, Chzist will not haue
them sweare at all: Let your cō-
munication bee *yai, yai, y, y,*
yea, yea nay, nay, wherupon S.
Basil, Yea in speech, and yea in
hart: nay, in speech, and nay in
hart: Being asked of the Phari-
sees, whether it were lawfull for a
man to put away his wife for
enery cause? They could sone
answer him themselves out of
Moses law, cōcerning the giuing
a bill of diuor^{ce}: our Saviour
sheweth the original of this: that
it was permitted onely by reason
of the hardnes of their hartes, and
therfore openeth the matter vnto
his Disciples, and setteth down
as it were a full determination of
this doubt, that hee who putteth
away his wife (except it bee for
fornication) & marrieth another,
committeth adultery, and S.

Paul so taketh it without further scruple: The woman is bounde vnto the man so long as the man liueth: By the law of coueting, the Jewes vnderstood the outward signes, Non concupisce, id est, signa concupiscit non facies thou shalt not couet, that is, thou shalt not doe the signes of him that coueteth: Christ tels them there was moze required in this law then so: for why, not onely the outward, but also the inward man must concur in the obseruation of the same, & therefore the very intention of the mind was to answer the default in Gods consistory. But whence had our Saviour this authority of teaching to moue all that heard him: first, from a profound habite of heavenly wisdom: next from a most sincere manner of life he liued amongst men, this moued all that heard him.

3 To wade deeper into his doctrine, (which was all along liuely, graue and full of matter) the Euangelists themselves doe sufficiently declare, and stand it

*Iohn 7. 36**Ioh. 6, 68,*

as much, according to that replie
of the messengers sent from the
high Priests, Neuer man spake
as this man speakes, or that of
Saint Peter, Tu Domine habes
verba vitæ. Lord thou hast the
words of life. For the subject of
his first doctrine, it tended to re-
pentance, to prepare the way to
Christ. Iohn preacheth repen-
tance, as if repentance, were the
way to come to him: repentance
makes vs find the disease: & fin-
ding the disease, wee runne vnto
the Physician: repentance makes
vs feele the burthen, and when
we feele the burthen, we flie vnto
him that can ease vs: repentance
makes vs accuse our selues, & if
we accuse our selues heere saith
S. Austen, Sathan shall haue
nothing to accuse vs hereafter.
Iohn preached health; Christ
brought health Iohn was a light,
and a light is necessarie before
day: Iohn was a voyce, and the
voyce goeth before the word, the
voyce banisheth, the word abid-
eth for ever.

As Iohn taught repentance

so Christ also taught the same, to shew that this is necessary doctrine for the state of man, who by repentance should oftentimes commune with himselfe, debating Gods cause against himselfe and his owne cause with the mercie of God. *Genus mortis est* (saith Saint Austen) sine pœnitentia viuere, a kinde of death is it to liue without repentance. Ahab thought Elias and his prophetyngs bid but trouble him, as many thinke of the doctrine of repentance: but hee found, and they shall finde, it will bee their owne sinnes that at the last shall trouble them.

1. Reg. 18,

17

5 But to go forward, as his doctrine in this calling of sinners to repentance was most peaceable, so was it also easie, plaine, and perspicuous, euen when hee treated of the profoundest mysteries, wherein hee vsed neither pompe nor pride of affected eloquence yet was it ponderous, without epyther feare, flattery or by discourses mixed with gall & bitternes: this plaine and

perspicuous manner of speech
bare with it a maiestie, declaring
from whom it came, manifested
in that hoc fac, et viues, doe this
and thou shalt liue.

Luc. 24,
32.

He disanulled not the law of
Moyles, but rather ratified the
same, that speaking of the cir-
cumcision of the flesh which was
the signe: he, of the circumcision
of the hart, which was the thing
signified: in all which there was
a powerful operation: the Disci-
ples reasoned, Did not our hearts
burne while he opened the Scrip-
tures? In this his teaching hee
also vsed parables, a forme of in-
struction taken (saith Saint ie-
rome) frō resembling one thing
by another, which by a thing
known is wont to draw the he-
rers to a moze plaine vnderstā-
ding of things vnknoen vnto
them notwithstanding vnto the
peruerle moze intricate, & mysti-
call according to that in S. Ma-
thew, vnto you it is giue to know
the mysteries of the kingdome
of heauē, vnto others in parables.

Mat. 13,
11

6 This one thing wee may

with=

withall learne for our Christian obseruation, that Chzistes actions were euery way answerable vnto his doctrine, his wordes preached holinesse of life, his wordes preached the same, *Capit. 47. 1. 1.* facere & docere (saith S. Luke) he began to do and teach, a long way by precepts, is by example. ostentatius made short and easie. see fulfilled in his owne person whatsoeuer hee taught others to doe that in him the world might haue a light, both of goodteaching and good following.

7 For the application hereof, and what wee may obserue by Chzistes teaching: first, that he was the very Prophet, whom God had promised by Moyses to raise, whom all should heare, and hearing follow. We often maruaile at their hardnesse of heart, who hauing Chzist among them, their eares were so dull they would not heare him, their eyes so blind they would not see him, who came as he ought to haue come according to all the prophecies of elde, let the Scriptures

47. 1. 1.

Dent. 11, 18.

themselves in this case manifest as much, and let all gainesayers for euer be silent. In the next place, we may consider that Iesus Christ is the same for euer: many Christians would haue bene glad, if it had so pleased God to haue bene present with those eye witnesses, in beholding their Redeemer: If or what a toy would these haue offered the beholders, his venerable countenance, his gracefull behaviour, and to haue heard his most admirable manner of exhortation, which would haue made a christian soule to dissolve it selfe, as it were into commiseration?

8 But hearing is not all, for when Christ saide: Beati qui audiunt, blessed are they that heare, hee had not so soone done, but there was somewhat more behind, which was, *an et custodiunt*, that is, a keeping of those instructions that they hear to shew y^e scope of his teaching was not to haue his auditors to heare only or admire, but to keep & follow, not to discourse, but to pra-

cise for

Luk. II.
28.

for he shewes that hearing, and
keepeing, and blessing goe toge-
ther.

In the law were those cleane
sacrifices that bid chew the cud
onely & no, they must chew the
cud, and deuide the hoofe. Christ
saith of Mary that heard the
word, Mary hath chose the good
part: hearing is but a part. When
the Prophet speakes of the Ce-
lomonites of Gods law, hee ad-
deth this, In custodiendo merces
magna, In keepeing of them there
is great reward, he doth not say,
in audiendo in onely hearing. The
promises of saluation in helie
scriptures are not so much layde
forth to the hearers, as to the do-
ers of the will of God their hea-
uenly Father. It was his owne
praisse to doe his Fathers will
that sent him.

Thus as he ioynd in one do-
ing and teaching, so should wee,
beleeuing and following: that so
a right fatch and a christian life,
which are as it were coupled to-
gether, wee should in no case se-
uer: You know these things, hap.

Lent. 11

45

Lu. 2. 41

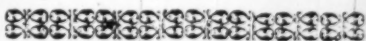
Psa. 19 12

*Bernar, in
cant. ser.*

22.

pie are you, if you do them What
soeuer we professe, wee must not
thinke to come to heauen by do-
ing nothing worthy of our
Christian calling, This true (saith
Saint Bernard) of good works,
that they are not causa regnandi,
the cause of raigning, yet are
they, via ad regnum, the way to
the kingdome, they do not iustifie
before God, yet sure they do glo-
rifie God in his seruants.

Chap.



Chap. 12.

Of Christes example in visiting
the sicke, feeding the hungrie,
and curing all that came vnto
him, doth lay before vs a most
absolute rule of shewing mer-
cy and compassion.



Whether it were to
beholde our Sau-
ours myracles (for
so came many of
the people, ohn. 6,
2) or to be cured of their corpo-
ral maladies so came a multitude
Luk. 9, 17, whether it were of de-
sire to commune with him, so
came Nichodemus Iohn 3, 2. or of
an affection to see him, of whome
so great fame went abroade, so
came Zache Luk. 19, 3. Whether
for those causes or any other: so
it was that a company of people
altogether, came flocking after
our sauiour in great abundance
as when some skilfull physician

Iohn 6, 2.

Luk. 9, 17

Iohn 3, 2.

Luk. 19, 3

repaireth to any populous City, the diseased of al other draw vnto him: so came they vnto Christ who was able not onely to cure their sicke bodies, but euen to raise to life again their sick (nay respecting the life of grace, their dead soules) looking vppon all with the eye of mercy, shewing he would not the death of a sinner that came to die for sinners.

*Magdeb.
cent. 1.*

2 Ancient and latter records make mention of an Epistle sent by Lentulus the Proconsull vnto the States & Senate of Rome, in which hee shewes them of one Iesus, who appeared in Iury, going about, doing good & healing all of what infirmity so euer they were taken. Iosephus affirmeth he was a holy man (if I may, saith he call him a man.)

Iulian the Apostata himselfe confessed thus much of him, indeed e saith he, hee cured certaine blind men, and recovered some few that were diseased in body: yea Iulian, and that was enough to haue made thee see him to bee

the

the sonne of God, hadst thou not
 beene obstinately blind. For was
 it euer heard since the beginning
 of the world that any gaue sight
 vnto men hoine blind, except
 Christ the redeemer of the world?
 The great power he shewed in
 healing onely by his word, the
 diseases of the body might haue
 moued thee to beleue on him for
 the health & welfare of thy soule.
 See him, Iulian, doing such
 works, and if for no other cause,
 yet beleue him for his works
 sake. The Centurion had autho-
 rity ouer his Souldiers, if he
 said to one go, he goeth, to ano-
 ther, come, and hee cometh.
 Christs authority was as ab-
 solute ouer all diseases: if he said,
 go, they departed. if came, they
 obeyed, but chiefly was he wont
 to commaunde them to depart:
 and not onely diseases, but euen
 his authority was the same ouer
 the devils themselues, whome he
 cast out, bringing many tormen-
 ted creatures into their right
 minds againe.

Ioh. 9, 32.

Ioh. 14. 11.

Mat. 8. 9.

Mat. 8. 32

Luc. 8. 29

Mar. 5. 8.

2 Well did our saviour Christ

compare

Mat. 4, 1.

Mat. 26,

26

Luc. 22,

44

Ma. 15,

65.

Ioa. 19, 29

Luc. 23

Ioh. 19, 34

compare himselfe vnto a Physician, & so was he, for there was no disease so desperate but hee could salue it. Hee wrought manie cures, but when he cured the soule of man, he wrought a cure indeede for the effecting whereas hee bled diuers kindes of medicines. The first by diet. When hee fasted forty dayes and forty nights. The second by Electu-
arie, when he gaue his most pre-
cious body and blood in his last
supper. The third, by sweate, at
his agonie in the Garden. The
fourth, by plaister, when his face
was specked on by the Jewes.
The fifth, by potion when he ta-
sted vineger mixed with gall.
The sixt by letting of blood,
when his hands and feete were
pierced. yea, when his heart-
baine was stricken, his side goa-
red with the speare. There was
a cure of all cures which all the
Galenists in the world may ad-
mire with reuerence and become
his Patients who was such a
Physician for vs all.

A strange kinde of prescription

he

he enioyned, euery one of his patients must keepe it, Behold thou art made whole : sinne no more, least a worse thing come vnto thee, Christ hath wrought thy cure, thy care must be to obserue a good dyet, for the time to come because the relapse is wont to p[ro]ue dangerous.

Iohn. 5, 14.

4 And here we may not omit to obserue the manner of Christes curing : he saith vnto the sicke man, in the second of S. Marke. Sonne thy sinnes are forgiven thee. The woman of Canaan cries, Sonne of Dauid, haue mercy on mee : my daughter is greuously sicke, haue mercy on me, as if shee were afraid least her own sinnes were the cause of her daughters sickness.

Mar. 2, 9.

Mat. 15, 22.

The Prophet David saith proper iniquitatē corripuisti hominē, Thou hast corrected man for iniquity. Achior said to Jolofernes. enquire if this people haue offended their God otherwise all our warring will come to nothing unless he send a punishment vpon them for their sins which made

Jud. 5, 20.

*Hierō, de
Helidor.*

Saint Ierome to say, *Nostri
peccatis barbari fortes facti sunt,*
By our **sin**s are these Infidels
made strong: and therefore a mean
to lessen our punishments, is to
lessen our sinnes.

¶ But to consider a little farther
Christes taking pittie and com-
passion vpon the miserable; when
some earthly King will visite
his subiectes, and people vnder
him, they all by way of gratu-
lation bring him presentes, and
offer the best gifts they can de-
uise. but when the King of hea-
uen came to visit his people, they
bring him in beds (saith the E-
uangelists) all that were disea-
sed, those were Christes pre-
sents, and he tooke them in good
part too. when they were presen-
ted vnto him. It is sayd of Dauid
in the first of Samuel and two &
twentieth, that all who were in-
debted, distressed, or of a sorrow-
full mind came vnto him. When
we come vnto Christ, we come
vnto him, to whome Dauid him-
selfe came, when he was distres-
sed. The blind man threw off his

Mar. 2. 4.

Mat. 9, 2,

Luc 5, 19

1, Sa. 22,

2,

Mar. 10

50.

forie cloake to runne to Chzist,
The Centurion comes for his
sick seruant: it was a thing com-
mendable, to haue a care of his
seruant in time of his sickness.

Luc. 7, 6.

Mar. 7, 34

A man that was deafe & dumbe
is brought vnto him, Chzist ope-
neth his eares, looseth his tongue,
shewing him the best ble thereof,

Mar. 7, 43

Go, and giue glory vnto God.
When the Leaper came vnto him
and saide, Lord, if thou wilt thou

Mar. 1, 40

Mar. 8, 2,

canst make me cleane: Why Lea-
per? hast thou come neere any of
the Pharisees, there was no o-
ther to be looked for, but away-
thou maiest not approach to-
wards the Congregation, I wil
in no case touch thee. Leaper,

Thou art vncleane. What doth
Chzist? he gently stretcheth out
his hand, which was liberalitie
against the conetous, which was
humility, against the proud.
which was pittie against the en-
uious, and last of all powerfull
against the incredulous. If thou
wilt (saith the Leaper) thou
canst make me cleane? Yes, hee
would, nay would to God wee

Mar. 1, 14

were

were but so willing as Christ is
Hee touched him, he healed him.

When the Physition recouers
the sicke, who hath the benefite,
the sicke party or the Physition?
The Centurion thought Chri-
stes word was enough, and this
Reaper that his will was e-
nough: how willing hee was to
doe good, we may see in that whe
the sicke were not able to come
vnto him, hee went himselfe to
visite them, as hee did to Peters
wifes mother, and the rulers
daughter.

Mat. 8, 14

Mat. 9, 25

Mar. 5, 8.

Luc. 8, 29

Mat. 8, 32

6 Amongst other workes of
mercie, his deliuering those who
weere possessed of devils was
most admirabie, and none knew
the benefite thereof better, then
those who wer partakers of this
benefit. The euil spirits cry out:
Iesus, thou Sonne of God, what
haue we to doe with thee? Sure
indeede: They had nothing to
doe with Christ, but Christ had
to doe with them, to wit, to cast
them out from men into Swine.
Questiolesse (saith S^r Iustice)
vnlesse men did liue like Swine

Sathan

Sathan could neuer enter into them, Christ once cast out euill spirits, and there are (saith Calis-
sianus) many euill spirits which we beseech him daily to cast out as the spirit of pride, the spirit of fornication, and such other. Christ cast out seuen diuels out of Mary Magdalen, and so many foule vices, as 1. pride 2. couetousnesse. 3. luxurie, 4. enuie, 5. wrath, 6. incontinencie, 7. sloth. doth his grace daily cast out from vs, and still he is casting forth euill spirits.

*Cass. de
sps. srx.*

Luc. 7, 38,

Luc. 8, 2.

7 Another testimony of his most louing affection toward the sonnes of men, was his often refreshing the hungry: for he would not send them away without refreshing, and specially in the wilderness, a place otherwise farre vnfit to procure foode for a multitude, and therefore hee vled the word, *σπλαγχνίζομαι*, misere-
or, I haue compassion: this hee spake when the people had now far to goe & therfore without re-
lease might haue fainted by the way. As for all that which hath

Mar. 8, 2,

Mat. 15.

32.

beene laid downe, the nature of the Sonne of God is discovered vnto vs, how much he tendzeth mans welfare, and specially how ready hee is to be helpfull to all distressed persons, what infirmities so euer they haue.

8 Hence wee learne first of all to acknowledge his goodnesse, secondarily, to haue recourse vnto him in time of neede. & thirdly to be mercifull vnto others by his example who hath been mercifull vnto vs. The Apostles of our Lord saw by his deede, and heard by his doctrine, how much hee would haue them respect the necessitie of the miserable. Beati misericordes, blessed are the mercifull (saith he) and if hee say blessed, they are blessed indeede. It shall be said vnto those naked clothed, Come receiue the kingdom prepared for you. The holie Ghost compares our deeds of charity vnto sowe sowe, they that sowe plentifully, that is doe giue plentifully. Now we know that after sowing in time comes the haruest, and when the haruest

Luc. 6, 36

Mat. 5, 8.

Mat. 25.

35

Gal. 6, 7

uest

next comes, there are many for
one, & the husbandmans sowing
is recompenced : keepe our seede
by vs, it wil corrupt: cast it forth
we shall haue encrease By this,
here is a kind of giuing, which
may be called gayning.

The rich man in the Gospel,
cared for filling his Barnes, the *Lu. 12, 20*
Scripture calleth him foole, hee
nener cared for fillyng the best
Barnes to wit the bellies of the
pooze.

We may not think (saith S.
Chrysostome) that God made
rich mē for the profit of the pooze,
but God made the pooze for the
profit of the rich: make you friends
(saith the Scripture) of wicked *Luk. 16,*
mammon, as if rich men should
one day finde that the pooze were
their best friends, when they
come to bee receiued into cuerla-
sting habitations for: God (saith
Gregorie Nilen) seemes for to
make them Porters of heauen. *Lu. 19, 23*
Abraham and Lazarus rich and
pooze, both together by the grace
of God, and heede taken in time
that reioyce together in the li- a

dome of heauen.

Mat. 25.

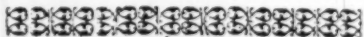
35

*Nazian
de pauper.
amandis.*

9 What more praise worthy
in a Christian man, then where
God hath blessed, industry ga-
thered and frugality saued, there
by charitable beedes of mercy, &
pity the distressed case of others
seeing Christ accounteth this as
done vnto him selfe? When I was
hungry, you fed mee: if this may
not moue vs to be charitable and
shew mercy, good Lord what
may? Whence is it (saith Na-
zianzene) that we liue, that wee
know God, that we looke for a
nother world, and ioyes in the
same who hath granted vs to
looke vp and behold the heauens
the circle of the Moone, the mul-
titude of the starres? who hath
giuen vs the course of times and
seasons, the spacious ayre, the
showers, frutes meate, man-
sions, lawes ordinances to con-
tayne vs within the bonds of ci-
uill society? who hath giuen vs
lands, hereditaments, cattaille,
goods possessions? but euen hee
who wold haue vs merciful vn-
to others, as himselfe hath bene

merci

mercifull vnto vs: And therfore
to conclude with the same father
O ma: giue somewhat vnto m,
nay, giue something vnto God.



Chap. 13.

Of the greates meekenes of the
Sonne of God, in bearing the
reproches of the world, which
may be an instruction vnto vs
of suffering the like patiently.



In all discomfortes
of the world, wee
leaue by this to
comfort our selues.
When wee call to
minde, that Christ and wee are
partners & that he hath bought
redemption for us (vnto us that
we are) his fellow sufferers of
which suffering of his, how great
that was which he shewed with
all meekenes in bearing the re-
proches of the Jewes that of the
Prophet doth sp. c. 119. hey ren-
dered me euil for good, and hatred
for my good will.

Psal 35.

12.

And

Ioh. 8, 32 And here consider we these to-
 gether, when he did miracles, hee
 was a sorcerer: when he cast out
 diuels, it was done by the power
 of the diuels; when he reproued
Iohn 8, 48 sinners, he was a seducer: when
 he receiued sinners, he was their
 sounour: when hee healed the
 Acke, he was a breaker of the
Luk. 15, 1 Sabbath: what, and how ma-
Iohn 5, 14. ny vniust contumelies endured
 15, 16. he of the Pharisees, who some-
Luk. 23, 14. time cast him out of the Citie, ac-
Luk. 4, 29 cused him of blasphemie, cried out
Iob. 10, 36 vpon him, that he was a man
Math 27, not worthy to lue amongst the
 65. Reading the Euangelists, wee
 shall find, that all this Christ pa-
 tiently put vp at his aduersaries
 hands, when he was reuiled, hee
 reuiled not againe, but was as a
Esa. 39, 7 Lambe before the shearer, as the
Act. 9, 32 Prophet Esay speaketh.

2 Come we to his passion, and
 what heart is able to conceive the
 milde suffering of the Sonne of
 God: there shal we finde his eyes
 full of teares, his mouth full of
 gall, his eares full of contume-
 lies his hart full of sorrowes,

and

and amidst all, himselfe praying
for his persecutors: there is hee
derided and scozned, Come down
from the crosse, if thou be the son
of God. Whence (saith Gregory)
si tunc descendisset, nimirum
insultantibus cedens, virtutem
patientiae non ostendisset, expecta-
uit paulatim, tolerauit opprobria,
irrisiones sustinuit, patientiam
seruauit, distulit admirationem,
& qui de cruce descendere noluit,
de sepulchro resurrexit: plus igitur
est de sepulchro surgere, quam de
cruce descendere, plus fuit mortē
resurgendo destruere, quam vitam
descendendo seruare: **If Christ**
when hee was reproched, had
come down from the crosse, gi-
uing place to those who insulted
ouer him, where had the vertue
of patience becaue hee expecteth a
while, suffereth a little reproch-
es, & derisions that were offered
him, and hee that wouide not
come downe from the crosse rose
vp from the sepulchre, and that
was a greater matter to arise frō
the sepulchre then to come down
from the crosse, to destroy death

*Mar. 15,**30.**Mat. 27**32.*

by

*Cyp. de
bono pa-
tient.*

Luk. 9. 54

by rising. then to saue life by
descending Of whose patience
also Cyprian speaking, saith, Oh
how humbly did he giue place to
his persecutores: how quietly bare
he the reproches offered: he was
crowned with thorns, to crown
martyrs with glory. hee was fed
with gall. to giue vs Anna frō
heauen. he was loaded with re-
proches to cleare vs of blame, in
the ninth of S Luke, when his
disciples would haue had him cal
for fire from heauen as Elias did,
he answered them meekely, ne-
scitis cuiusestis spiritus, you know
not of what spirit you are, or you
cannot discerne betweene spirite
and spuit.

Iohn 11. 8

That of the olde Testament,
and this of the new, that of re-
quiring punishment vpon our e-
nemies. this of forgetting them.
In the 6 spell by Saint Iohn
we reade for all that the people a
little before were ready to stone
him yet Christ goes by and by to
teach and instruct them as if he
clean forgot any wrong intended
at all against him

3 If euer we cal our best attention to obserue, then let vs do it in obseruing Christs patience, in bearing the reproches of the world seeing wee liue not without some contumelies amongst men, for howsoeuer we liue wee may looke for no other. The people though Moyles did neuer so much entreate for them, yet they stung him with their tongues, but God stung them for it with the tongues of fierie Serpents. Ioseph (saith Saint Ambrose) had two great troubles at once, the one was temptation, the other calumniation: the temptation he overcame, but the calumniation was sorrowfull for the time. Dauid had many hard wordes when Shemei did curse him: Dauid beares all and be-thinks himselfe. if this were not a chastisement sent from God. Fulgentius a reuerend pzelate being much iniured by some Arrians, when he was willed to conuent these malicious men befoze the magistrate: no quoth hee, I referre my cause to another tri-

Nums. 21, 5

Ambro. de
Ioseph.2 Sam. 16
II.In Vita B.
Fulg.

*Cypri. ad
Demetr.*

but all: Tertullian sheweth howe the Christians bare with admirable patience all reproches, and Cyprian saith, that their prayers were, that those who persecuted them for a time, might at last come to the knowledge of God, & so reioyce with them for euer in heauen.

Thus after the example of Christ, hath the godly endured the harde vsage of the worlde, though the Seas rage, and the waues beate against the rocke, they hurt not the rocke, but are themselues turned into froth. Mentien is made of those who write the nature of things, that the hearb Dyanton, though you throw water neuer so often vpon it, you shall notwithstanding euer finde it drie. The waters of tribulation may be pswyed out vpon the patient, but they euermore are the same. When certain heathen men asked a Christian, what fruite hee had by Christ? is not this fruit, saide hee, not to be moued at your reproches offered?

4 In this case men must refer
al to God. Si tu tacueris, Deus lo-
quitur, if thou hold thy peace. god
speake for thee, & if God speake
for thee it shall be better thē thou
canst speake for thy selfe. Christ
willed the man that was cured
to carie his bed, and as he caried
his bed, he caried reproches too,
who being a diseased man, lay
without any one grudging a-
gainst him, as the blind man he,
nor his parēts were neuer trou-
bled of the Jewes while he con-
tinued in this blindness. Ezechiel
must be a companiō of Scorpions:
the prophet David sheweth
that his enemies had sharpened
their tongues like swords.

Iohn. 5, 8

*Iohn. 9, 18
19.*

God remone enuie from the
minds of christian men, for it is a
diabolical vice, and bringeth forth
malicious contumelies, and the
enemie of man hath his name of
accusing, or speaking ill of others.
In the law it is said, Non male-
dices furdo, thou shalt not curse
or speake euill of any deafe man:
and what else is he whom thou
defamest in his absence?

*Aug. de
doct. chris.
Leuiticus.
19. 14*

The leaper was kept by seuen dayes that none should be aduisedly say he was a Leaper, without triall: nay, hee must be kept by seuen other dayes, that it might plainly appeare whether it were so or no: to shew it must belong before wee censure others. Heest thou any fast, saith S. Austen, praise him not by and by, it may be done for glozy: and take heede on the other side thou dispraise him not, for this may be of his deuotion to God, and true holines to him. They were the wicked Philistines that pulde out Sampsons eyes, to mocke and scoffe at blind Sampson. It was the speech of the proud Pharisey, Non sum velut hic Publicanus: I am not as that Publican: a fancy there is crept into the minds of many, to discourse of their owne profession, and to discover other mens faulces, like some kinde of flies, that if there be any soze part in a sound body, there they light: The prophet Dauid likens these to the Aspe, a beast that is quicke of hearing, but very ill sighted, weake

Iud. 16. 25

Luk. 18. 11

weake, and yet full of payson :
let these men remember the malediction of Cham, and the curse that came vpon the mockers of Elisha, and the reproof of the Apostle, Why doest thou iudge thy brother? much moze, speake euil of him.

Gen 9. 22

2, Reg. 2,

24.

Ro. 14. 10

5 Trees well rooted beare all
stormes, & good men know how
to beare the reproches of the
world. Bene sibi conscius (sayeth
Saint Ambrose) a good consci-
ence at home, is not so much mo-
ued with rumors abroad. The
wind doth not carry vp & down
the massie wheate, but the light
chaffe: We cannot better bestow
our patience then vpon rebukes,
or moze shew how we haue profi-
ted in the schoole of Christ, then
by enduring euil sayings against
vs. The three childzen walked
vp and downe the fierie flames
praying God. The Apologs of
the righteous man, is, Lord who
haue I in heauen but thee? Truth
(sayeth Tertullian) is a stranger
in earth, where it hath many
enemies, and but few friends.

Ambro de
officiis.

Dan. 3. 25

Ps. 73, 25,

Patience is that soueraigne vertue that ouercomes all ; if patience be in our calamities, they are no calamities : this is that vertue that keepes the heart from enuie, the hand from reuenge, the tongue from contumely and often ouercomes our enemies without weapons.

Mar. 14.

6 When thou seest the master of the house himselfe called Belzebub, why complainest thou of being iniuried and maligne? Let God be God, and doe as seemes him best in bringing vs to heauen. Behold our Redeemer, when false witnesses came in against him, how hee was silent, and spake neuer a word. Hast thou beene stricken? Christ receiued first many strokes: art thou mocked: so was he of the Souldiours, & Herods seruants? Art thou betrayed of thy friend: so was he of his own Disciple. Art thou falsly accused: so was hee who was innocencie it selfe. O ye slow of heart, saith our Saviour to his Disciples, know you not that he must suffer these things:

(speaking of the Messiah to com)
and so enter into glory.

7 Whereas the bulgar text
hath Dilectus meus candidus, & Leuit. 5, 10
rubicundus, electus ex millibus,
My beloued is white and ruddy,
for (ex millibus, of thousandes)
some translations say. sub signis
habens exercitū dec. millū, was
ning vnder his banners, an army
of ten thousand: His whitenes
is purity, his ruddines his passi
ons, the ten thousand vnder his
banners, the faithfull that follow
him enduring afflictions.

In the law, the goat that must Leuit. 16,
go into the wilderness, must first 22.
be presented vnto the priest, who
laying his hands vpon the head,
and confessing the sinnes of the
people, the Goat forthwith must
wander in the Desert: vpon him
the iniquities of vs al were laid,
how he wandzed in the Desert of
this world, we are not ignorant,
and what reproches he endured
amongst men we may not looke
for other, but to endure some-
time the harde censure of the
world, which is for the most part

ready to interprze all to the worst. If any be humble, he is an hypocrite: if of a plaine meaning, he is of no capacity: if merrie, he is dissolute: if silent, he is melancholy: if he labour to doe good, he seeks praise: if hee will not flatter, he is proud: if he giue little, niggardly: if much, prodigall: if wee by mildnes exhort others, he is but lukewarme: if he haue friends, enuyed: if enemies, pursued: so whatsoeuer he doth, hee must haue now and then at least some censure of other, it is no new custom for enuy to wait vpon the best of mens actions.

Gal. 4, 29

Gen. 21, 9

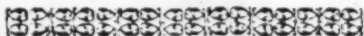
1 Pet. 2,

23

He that was bozne after the flesh, persecuted him that was bozne after the spirit, & even so is it now, saith the Apostle. What this persecution was, Moyles telleth vs, surely no other but that Imael was mocking Isaac. Whence we see that mocking and speaking euil is a kinde of persecution, which wee should suffer, sayeth Saint Peter, and why? Christ suffered for vs, leaning vs an example, that wee should

follow

folloꝝ his steps, who did no
sin, neither was there any guile
found in his mouth, who when
he was reuiled, reuiled not a-
gaine. Of all miseries in general
it is true, moriuntur miseriae,
viuit homo : the miseries die, the
man liues. the faithfull see the
end of miseries, as Abraham did
the day of Christ, a longe. a farre
off, or some long time befoze it
came.



Chap. 14.

Of Christs most mild and peace-
able conuersation amongst
men, which is our Christian
direction for passing our time
in this world.



Others are much
delighted when they
see in their children,
and offspring, the
feature & similitude
of themselves: when we are hu-
ble and meeke, wee beare a simili-
tude & resemblance of him, who
was the myrrour of all meeknes.
Moyles was the mildest amongst
the children of men yet in milde-
nes far inferior to the sonne of
God, whose Angelicall life in the
world was such as all the world
may admire Behold (saith Zacha-
rie) the king cometh in meeke
manner: And Esay sayeth; Hee
shall not quench the smoaking
flax, or breake the bruisen reede.

Numb. 12,

3.

Zach. 9, 9,

Esa. 42, 3

When the Angell Gabriel brought message from the Court of heauen, concerning his conception and birth, the Angell came to Nazareth, which signifieth, as set apart, so in some sense, a flower, conuenient was it that Christ so odoriferous a flower, should be conceived at Nazareth which signifieth a flower, & there too of a virgin so pure a flower, and then too, when the spring began a time of flowers Christ was a flower for the sweetness of his peaceable conuersation for the sweet favour of his love, for the fruit of his passion. This flower began to grow in his conception to put forth in his birth, to flourish in his most holy life. This flower withered for a time in his passion, but refloowered more gloriously againe in his resurrection. If thou wilt gather this flower follow then the steppes of his sweete and peaceable conuersation: If thou wilt haue the operation hereof, apply vnto thy faith the comfortable fauours of his passion.

Luc. 2, 6.

2 The Prophet Esay in the
Esay. 61. 2 person of Christ, saith, Spiritus
 Domini super me, The spirit of
 the Lord is vpon me, for he hath
 anointed me, and sent me to shew
 peace. This was spoken long
 before he came, and this of the
 power of his coming, then shall
 the Lambe and the Wolfe feede
 together, euen nature and grace.

Luc. 2. 1.

Now when was hee borne,
 but in the raigne of Augustus,
 which, as histories shew, was a
 time of peace: his doctrine that
 should be taught in the worlde,
 the Apostle calleth it the Gospell
 of peace: his Messengers that
 promulgate this doctrine, are
 saide to be the messengers of
 peace, and he himselfe the Au-
 thor thereof, is called the Prince
 of peace.

Eph. 2. 14,

To come a little to his con-
 uersation, which was answer-
 able to all this: When the bles-
 sed virgin began a little to expe-
 ctulate the matter with him, for
 looking himselfe (as she thought)
 in Jerusalem, he mildly answer-
 eth her that he must goe about

Luc. 2. 49

his

his fathers busines. When Peter drew out his sword, and stroke a seruant of the high Priests cutting off his eare, Christ cured this seruant, and parted the fray with a peaceable admonition, Peter put v p thy sword. When the feast came that al went to Ierusalem. Christ stayed a little behinde, but for conformities sake he shortly followeth after: when hee spake of paying tole or tribute, Peter are the children free? Yes Lord, yet go Peter (that wee may offend no body) Pay custome for thee and mee.

3 Mercifull Lord, how mild a demeanour was this? The Apostles were sozie when they heard him tell that hee should shortly depart from them, and so might they well be, respecting the great benefit they had by his presence: for if at any time they were fearefull, he strengthened them; if ignorant, he instructed them: when they were moued to wrath, he appeased them: when he saw they were sorrowfull, he comforted them: when hee foresaw their

Luc. 22,
52.

Iohn, 7, 10

Mat. 17.
27.

Iohn 14. 1.

trou-

troubles in the world, hee prayed
for them: when they were doubt-
full what to do, he directed them:
when they did well, hee praised
them: in a word, he gouerned
them as a Father, counselled
them as a friend, taught them as
a master, & in all his conuersatio
so bare himselfe, as he won their
hearts both to loue, & feare him.

Luc. 14. 1.
Iohn. 3. 2
Mat. 22.
35.

4 For other sorts of men, and
first for the Pharisees themselves,
hee would not refuse to eate and
commune with them. When Ni-
chodemus came vnto him, he en-
tered into a familiar colloquie cō-
cerning regeneration. howe hee
should be borne againe, a misterie
to humane reason. When ano-
ther questioned with him of the
chiefest commaundement in the
law. he shewed him the summe of
the law, which was, Loue God
with all thy heart, and thy neigh-
bour as thy selfe. For the inferi-
our sort of people, yea the very
Publicans, a kind of men, which
were of all others most out of
grace with the world, when these
resorted vnto him, hee received
them

them, nay, when he saw Zacheus *Luc. 15, 2.*
 one of the cheife of these Publi- *Luc. 19, 5.*
 cans was but desirous to see
 him, he would goe & abide in his
 house, more then be scene of him.
 What shal wee say: how meekely *Iohn. 4, 21*
 fate he vpon the ground talking
 with a pooz woman of Sama-
 ria: how graciously did hee speak
 vnto the woman diseased with
 an issue of blood. she said within
 her selfe, yet Christ heard, if I
 may but touch his bestare, shes
 touched Christ, and Christ by a
 saving grace touched her.

¶ By all this of our Sant-
 our, wee learne many things. wee
 see that he who could haue called
 thousands of Angels in a mo-
 ment to avenge him of his ene-
 mies. would notwithstanding
 quietly remit al. We may obserue
 that hee who was Lord of hea-
 uen and earth, would soz all that
 conuerse in sociable manner with
 the meanest of men, yea with sin-
 ners themselves: that hee who
 was freed from the law, would
 for conformities sake shew all o-
 bedience to the law: that he was

none of those crossing and tossing dispositions, who will liue and die in a strange moode of contradiction.

Dooze sheepe will liue peaceably together, and men by vnnatural bitternes seeke the ruine oftentimes one of other. A heathen Emperour forbad a couple of troublesome fellows to take vpon them any more the name of Christians These of all other shoulde liue peaceably within themselves: first, because Christian men are members of one body, and members are ioyned together, and members suffer together, reioyce together. Secondly, for that they are heires of one hope, which is to bee partakers in one of the kingdom of heauen: should an Hebrew smite an Hebrew?

Mat. 5. 22

6 Christ restraining the letter of the Law, which permitted the hating of our enemies, sayth, Whosoever shall say vnto his brother, Racha, which word of indignation, ah, signifieth a mind set vpon reuenge and trouble,

shall

shall be in danger of a counsell,
as if hee would haue our very
passions pacified, and therefore
much more our inplacable hu-
mors, our cholericke and hastie
motions ener freing and fuming
and set vppon reuenge: which
make men in a heat and rage be-
come furious, and in a manner
(saith Cassianus) madde men.
This was farre from his man-
ners, from his spirit on whom
the holy Ghost came in the simi-
litude of a Dove. God neuer
dwelleth any where but in the
house of peace, where his spirit
taketh by residence as in his pro-
per mansion, say peace be vnto
this house, was the Apostles sa-
lutation.

7 How much it concerneth
the condition of Christian men
to be giuen to peace, and to passe
their time in this world in with-
drawing themselves from con-
tentious desires, wee may from
hence easily perceiue. O happie
life boide of continuall hozmes,
which being farre from boyling
enuie, and a restlesse desire of re-

*Cass. de
spirit. ira-
cund.*

Mat. 3, 16

uenge

uenge with setting nought by the
vaine pleasures of this worlde,
can sit down in a calme and quiet
contemplation of God.

Stoics make mention of Ca-
to, that after the age of fiftie and
fifty yeares hee left Rome, and
withdrew himselfe to a little vil-
lage neere to Pizen: there he pas-
sed the residue of his life, for the
most part accompanied with his
bookes, onely sometimes hee
would go and laboꝛ in the fieldes
and bindeyardes: once aduoyning:
being on a time forch one comes
and waikes with a coale vpon
his deye, *O Cato, tu solus scis
vivere.* *O Cato thou only know-
est how to liue:* The like is
said of Scipio Africanus, in the
greatest warres hee enterprised
he neuer lost battell: and yet he
made war in Asia, Europe, &
Africa, sacked Carthage: whe-
n age came on, he betooke him to
a quiet and peaceable kind of life,
and therein passed the rest of his
dayes, esteeming that course of
life moze commendable then all
the other.

If heathen men haue so much addicted themselves vnto peace, what should they do whom God hath called to a calling of peace, and therein to serue him truly all the dayes of their life?

8 This notwithstanding, when the cause is iust, the authoritie lawfull, the intent good, that God may be glorified, a right continued, and imminent dangers auoyded, it is and may be lawfull for Christians to take armes, and so to doe is nothing contrary (as some haue dreamed) to Christian peace. God hath assisted iust waire, the crye of the people was, Gladius Domini & Gedeonis, the sword of the Lord and the sword of Gedeon, but say the same men, Hee that strikes with the sword shal die with the sword: and vengeance is mine, I will reuege: Andeede in the old testament it was true, accinge gladium tuum super femur, Gird thy sword vpon thy thigh: but in the new it is, pone gladium in vaginam, put vp thy sword into thy sheath: then the people

Judg. 7, 20

Mat 26,

51.

Ro. 12, 19,

Psal. 45, 6

entred into Canaan by weapons but we into heauen without sword or shield, & therefore in no case we admit warre amongst Christians.

Aug. 107.
ad Boni-
fac. cont.
Fau. li. 22

True indeede (sayth S. Austen) Bellum necessitas, pacem voluntas, warre of necessity, peace voluntarie: and of the two, our Christian desires tend rather to peace, for warre is no blessing, but a punishment, but yet the premisses obserued, then vade & percutite Amaleck. Go and strike Amaleck; but in any case let not that φιλαρχία, desire of superiority, be the cause.

To answer the fancie of those men before mentioned, he which strikes with the sword, whose condition is private, may feele the stroke of the sword. To take vengeance in a cause of iustice, is appertaining properly vnto the publike magistrate, and so much doe those testimonies of holy Scripture inferre.

Euseb. li. 8
de Vita
Const.

For the lawfulness of warre, the practise of Constantine (who by the assistance of God prospered

.to valia, and preuailed againſt
Maxentius, not ſo much in multi-
tude, ſtrength or knowledge, as
by the diuine aſſiſtance) doth ma-
niſeſt the ſame; yet euer ſo, as
Chriſtians rather deſire peace,
and deliuerance from the diſtur-
bance, eyther of deſenſiue. but
moſt ſpecially of vnnecellary &
offenſiue waies; That there bee
no leading into captiuitie, nor no
complaining in their ſtreetes:
happy are the people (ſaith the
Prophet) that are in ſuch a caſe,
yea bleſſed are the people, whole
God is the Lord.

*Pſa. 144.
4. 15.*

When the building of the ma-
teriall temple began to goe for-
ward, all Iſrael came together
as one man: When the ſpiritual
temple began to bee erected, Cre-
dentium erat vnus cor, of the
beleeuers there was but one
hart: That peace & vniety might
ſo preuaile that ſtriſe & contentiō
might be laid at reſt that once
Chriſtes laſt departure from
the world might be remembred:
pacem meam relinquo vobis, my
peace I leaue vnto you. Let this

Eſdr 3. 3.

Act. 4. 32

bee Christians rule at enmitie with the serpent, at vniue within our selues. If wee will needes be crossing. would to God wee would cross our euill affections, which are to o ready to moue vs vpon euery light occasion to reuenge; to be passionate, and to infame any that hath a shew of honesty. *Pacem habeto cum hominibus, cum vitiis bellum*, haue peace with men be at warre, (if thou wilt needs warre) with thy owne vices.

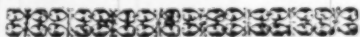
The oblations of the peaceable man are as Abels were, acceptable vnto God: wherefore, for all vnquiet passions, for all ambitious desires, or for al hasty of reuenge amongst vs Christians, may that of the Apostle be applied: I would to God they were cut off that trouble vs.

Gal. 5, 12

Sweete is the life that is free from boyling enuy. happy is that man that beareth miserie and hideth the same, that neither warreth proud in prosperity, nor is to much cast downe with aduersity, but with that tranquillity of mind

which

Which is wont to thanke God
for all, passeth along peaceably
to his eternall happines. While
Salomon raigned, there was
peace in Israel, while the grace
of God doth rule and raigne in
our harts, there is peace and uni-
ty in our liues.



Chap. 15.

Of the name of Iesus.



Iesus in Hebrew is
interpreted a Saut-
our, a name attribut-
ed vnto the sonne of
God, a name had in

much honour (saith Eusebius) amongst the old Patriarkes, a
name brought from heauen by
the Angel Gabriel, for though in
the olde law, others had the ap-
pellation of this name, as Iosue
ah the sonne of Naue, and the
high Priest which came forth
with the people after their
captiuitie, yet had these their

*Enf lib. 1,
Cap. 5,*

Mat. 7. 22

*Ios. 1. 1,
Zach. 3. 3,*

names

names no way comparable to
 this of our Lord and Saviour:
 for they were onely Saviours of
 the body, but Christ was a Sa-
 uour of soules: The Prophet
Esay. 62, 2 say saith, vocabitur tibi nomen
 quod os domini nominauit. Thou
 shalt be called by a name, as the
 mouth of God shall name thee.
 A new name, according to a new
 redemption. For those others to
 whom this name was given,
 they had it of men at the time of
 their circumcision, this was gi-
 uen of God before the conceptiō,
 in their names was included the
 sauing of a multitude of people
 from some worldly seruitude but
 in this, of sauing people frō their
 sinnes, *Mat. 1 21,* et vocabis nomen eius Ie-
 sum, And thou shalt cal his name
 Iesus. O sweete name, who is
 so deafe that his eares are not fil-
 led with toy; who so deafe, that
 hath not his senses raysed vp
 with delight, when hee remem-
 bereth the message of the Angell,
 And thou shalt call his name Ie-
 sus?

This name Iesus (saith S.

Bernard) it is honey in the mouth
 harmony in the eare, melody in
 the hart. this name Iesus (saith
 Anselme) is a name of comfort-
 ing sinners, when they call vpon
 him, therefore himselfe saith:
 Iesus, esto mihi Iesus, Iesus, be
 my Iesus: this name is aboue
 all names, first, for that it was
 consecrated from euermore.
 Secondly, for that it was gi-
 uen of God. Thirdly, for that it
 was desired of the Patriarkes.
 Fourthly, for that it was fore-
 told of the prophets. Fifthly, for
 that it was accomplished in the
 time of grace, magnified of the
 Apostles, witnessed of the mar-
 tyrs, acknowledged and honou-
 red shall it be of all belouers vn-
 to the worlds end. This name
 Iesus, it is compared vnto oyle;
 and oyle hath these properties: it
 supplieth, it cherisheth, it enligh-
 neth, it maketh looke cheerefully,
 so doth this name of Iesus, it
 supplieth y hardness of our hartes,
 it cherisheth the weaknes of our
 faith, it enlighteneth the darknes
 of the soule, dispersing the foggy

*Ber. in can
 serm. 15.*

mists of discomfort: & last of al, it maketh man looke with a cheerefull countenance, as the Prophet Dauid speaketh, it makes him looke cheerefully towarde the throne of grace.

Our Lord hath many diuine resemblances in holy scriptures, or names to expresse his nature, sometimes he is called a shepheard, for that hee watcheth his flock; sometimes a Captaine, because he defendeth his armie; a Paine, in that he gouerneth his people; a light, because hee illuminateth those that are in darkness, a doze, by which men do enter; a rocke vpon which they do build: but in briebe, this name Iesus includes all.

Iob 14, 13

Psa. 115,

2 This name Iesus, is a name of intercession: Whatloeuere you aske the Father in my name: and therefore may that of the Prophet be remembered, Not vnto vs, Lord, uot vnto vs, but vnto thy name giue the praise. If God did so much for Abraham, for Moyse & Dauids sake, what shall he do for Iesus sake? This name

Iesus

Jesus is a name of power, for in this name the Apostles gaue strength vnto the weake healthe vnto the sicke, and wrought many other great miracles Domine *Psal. 8, 1,*
 quia admirandum est nomen tuum? Lord how wonderfull is thy name in all the world?

This name, Jesus, is a name of invocation, not onely in a time of distresse, while we are lining to say with the blind man, thou sonne of David haue mercie vpon me : but with the blessed martyr Saint Steuen, in our last extremities when we are dying. Domine Iesu accipe spiritum meum, Lord Jesus receiue my spirit. *Lu. 18, 38*
Act. 7. 59

3 But how is it that at the hearing of other names of God, as Elohim, Elohath, El, Eli, Elion, Iehouah, Iah, Adonai, Shaddai, Zebaoth, which signifie his name, essence, power, omnipotence, we are not so much moued: and at this name Jesus (the Apostle saith) euerie knee shall bowe, not *Phil. 2.*
 only the knees of our hart (which at this name should bow & bend

indeede) but euery knee : the I-
pofite goeth farther faying , Of
things both in heauen and earth,
and vnder the earth : but why at
this name of God above al other?
because this name coft much,
when it was bought by the blood,
by the honour, by the life of the
fonne of God himfelfe, and feeing
it coft fuch a price, we ought with
all reuerence to be thankfull for
it, he humbled himfelfe in procu-
ring it, and we therefore in re-
ceiuing it, Iefus, a Sautour,
therefore God, Chrift announ-
ced, and fo the holy one of God:
Iefus in Hebrew for the Iewes,
Chrift in Greeke for the Gen-
tiles: Iefus to faue finners, and
Chrift in respect of vs to kill
vns, faith Bonauentura . It is
the property of a Sautour, firft
to encounter with the enemye,
secondly, to helpe with counsaile:
thirdly, to giue strength: fourth-
ly, not to faue once but fiftly
not one but many. fixty, not for
a time, but for euer: all which
our Lord Iefus both fully ac-
complished.

And sure most convenient was it that he who came to save sinners, should have a name answerable thereunto. For names (as th^e Isidore) were given of old according unto the properties of the person named. And therefore Abraham was so named because he should bee the father of many Nations.

Elau rough, because such were his maners, and actions & conditions. Abishahar, brother of mourning, because such were his passions. Aristarchus a right and good gouverneur, who was companion to S. Paul. So to omit many other, we see names were given to expresse the principall properties of those who were named, & therfore this name Iesus, a name of saving, of which the Apostle saith, There is no other name given vnder heauen, wherein we may be saved. The blinde man saide in the ninth of Saint Iohn, The man that is called Iesus did so, & so vnto me. Festus speaking of Saint Pauls doctrine, and the sum thereof: It is, saith he, of one Iesus,

*Isidore. E.
ym. lib. 7.
C. p. 7.*

*1. Chro. 7.
10
A. 12, 69*

*Ro. 10. 9
A. 4, 12.*

*Iohn. 9, 11.
A. 25, 26*

who was dead, & Paul affirms to be alieue. Yea Felix, this one Iesus was hee, that liues and raignes fozeuer.

1, *Iohn*, 2, 2.
 5 In this name (saith Saint Iohn, when hee sayeth for his name) are our sinnes forgiven: & they circumcised the Child the eighth day, & called his name Iesus. The child, what humilitie was heere, when so high a Lord accepted so small a name? They called his name, not gaue him this name. Wee reade in the Gospel, that the euill spirits did shake and tremble, at his pzesence: and no meruaile for assuredly his very name is a terrour vnto them, and men of experience, and good pzoofe do affirme as much of this blessed name, Iesus.

Luc 2, 21.

6 In the old law Iesus was the expectation of Nations, but in the new, Iesus is the saluation of the Nations. If at anie time wee haue lost Iesus, what should wee but with Mary and Ioseph seeke him sorrowing? O sweete Saviour (saith S Bernard) in non inuentus es inter cog-

natos tuos, quomodo inueniam te inter cognatos meos? If thou wert not found amongst thy own kindred, how should I looke to find thee amongst my kindred: or if thine owne mother found thee not but sorrowing, shall I find thee in reioysing? but what are wee without Iesus: and therefore how should wee seeke him? When Iesus is present, all is well, nothing seemeth difficult, but when Iesus is absent, all is hard and vneasy: When Iesus speaketh not inwardly vnto us, all our consolation but when Iesus speaks one worde only, there is felt great comfort. Did not Mary Magdalen straight arise from the place where she wept, when Martha said vnto her, The Master commeth, & calleth for thee? Happie honour when Iesus calleth from teares to ioy. How easy and hard art thou without Iesus? How foolish and haine if thou couetest any thing without Iesus? Is not this greater losse then if thou haddest lost the whole world? What can the world be-

How without Iesus: to be without Iesus, is a grieuous hell, & to be with Iesus, is a sweet paradise. If Iesus be with thee, no enemy can hurt thee: if Iesus be from thee, no friend can helpe thee: hee is most poore that liueth without Iesus, and he most rich who is well with Iesus.

There is great Art to know how to bee conuersant with Iesus, and wisdom to learn how to possesse him: be humble, and at peace, and Iesus will bee with thee: be deuout and quiet, and Iesus will not depart from thee, thou maifest driue Iesus away, and loose his grace: if thou decline to externall things, and if thou hast lost him, to whom wilt thou flie? what friend wilt thou seeke? without a friend thou canst not long continue: and if Iesus bee not thy friend before all, thou wilt be heauy and desolate. Thou dost therfore foolishly, if thou repose or reioyce in any other, thou oughtest rather to haue the world thine enemy,

then

then to offend Iesus: where-
foze of al things deare vnto thee,
let Iesus be especially beloued.
All things for Iesus, and Je-
sus for himselfe: for him, and in
him, let all bee alike vnto thee.

Se thou neuer desie to be pray-
sed or loued singularly, for this
appertaineth onely to Iesus,
who hath not his equall: nei-
ther let another possesse thee, or
dwell in thine heart. Wee part,
and at inward liberty, without
the implicatures of the world, if
thou wilt bare thy heart to Je-
sus, and see how sweet the Lord
is.

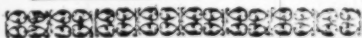
7 Finally, thou oughtest not
to be cast down by any aduer-
sity, but patiently to endure all
that shall happen, remembering
this happy name, Iesus, to
which thou maiest flie, as to a
City of refuge: Iesus is the
top of vs Christians, hee was
borne for vs, giuen to vs hee was
the price of our ransom, & therfore
our redeemer: hee was the author
of our being the worker of our
well being & therfore what soeuer

Deu. 7.43

Gol. 3. 17.

We doe (saith the Apostle) let vs
doe all in the name of ehe Lorde
Iesus, In nomine Iesu, must be
the beginning: In auxilio Iesu,
must be the prosecuting: In lau-
dem Iesu, must be the concluding.
It was once said vnto the blessed
virgine, and it is still saide to
the beleeuing soule, Ecce concip-
ies behold. thou shalt conceiue
and beare a child, and thou shalt
call his name, Iesus.

*Chap.*



Chap. 16.

Of Christs teaching his Disciples
to pray, and of that diuine forme
of prayer, so often to bee vsed of
all deuout Christians.



Three principall exer-
cises there are before
other of our christiā
pietie before God, &
man, almes, fasting,
and Prayer. These wee vse as
medicines to cure euils past, to
driue away those that are present
and to preuent such as are to
come.

Almes, and fasting, as two
winges, cause our prayers to
soare bpward. yet, saith Saine
Iustine, wee see that all cannot
giue almes, for that some labour
with want: all cannot fast, for
some are faint by reason of na-
tures imbecillity: but all may
pray, if not with sound of wordes,
yet with the affection of the mind
according to that of the Prophet.

Exod. 39.

9, 10, 11.

12, 13.

My sighings are not hid frō thee.
Whence wee see that by our very
groines our deuotion hath a bent
and the sparkes goe by to hea-
uen.

2 Wonderfull was the prou-
idence of Almighty God, in or-
dering all things that did apper-
taine vnto the Tabernacle, there
was not any particular thing a-
bout it, but an expresse forme
was set downe, how, and after
what manner it must bee done.
Now wee haue not a materiall
Arke or Tabernacle, (for these
were shadowes of thinges to
come) wee haue a forme of Wor-
shipping God more excellent,
with all things appertaining to
this worship. Christ our Sa-
uour hath set all things in order
about this Tabernacle, and first
of all concerning our first sacri-
fice heere to be offered, that is to
say, prayer: this he layeth down,
with many circumstances, as by
the prayer our the Publican, to
pray with humility, by the para-
ble of the widdowe, to pray with
importunacie, by his comende-

tion

tion of the womā of Canaan, to pray with feruencie. by his refusing the pharisees, for their desire to be seen praying, to pray secretly in our chambers, & other such like directions for prayer: wherby we may see that our deuotion is no by matter, wherabout the son of God is long instructing vs.

Now Christ beginneth to teach his Disciples a forme of prayer. When you pray, sic orate, Pray after this manner, Our Father, and so forth. Surely, a most diuine forme of prayer, aboue all other in the world, & so much the more excellēt, by how much the more the author thereof is aboue men and Angels: **S**

Austen calleth it, A prayer of prayers. Tertullian, A Breuiarie of our faith. O what prayer (sayeth Saint Cyprian) is more gracious with the father, the that which is deliuered vnto vs of the sonne: and how comfortably may wee pray, when we do not onely vse his own name to countenance our suites, but euen his own words? And heere wee may obserue,

Luk. 18. 13

4. 5.

Mat. 15.

28.

Mat. 6. 6.

Aug Ser.

2 post pen.

sec.

Tertul in

Orat. Do.

Cyprian in

stat. sup.

that.

*Numd. 6.
24, 25.*

Ioel. 2, 12

that Christ setteth downe a pre-
script forme of prayer, to shewe
vnto vs that all our prayers
should not runne vpon indigested
wordes, and sencelesse tautolo-
gies, as many vnwiselie haue
dreamed of voluntary praying,
which doth much detract from
this excellent part of Gods wo-
ship In the first of the booke of
Numbers. Almighty God layed
downe vnto the Priests a direct
forme howe to blesse the people:
In the second of Ioel, the very
wordes are mentioned which pe-
nitent sinners should vse in their
conuersion to God, and heere
Christ wee see prescribes a forme
of prayer, which for diuinitie sake,
may branch it selfe into a poem,
and seauen severall petitions ad-
ioyned vnto the same.

When you pray, say after this
manner, Our Father which art in
heauen.

This poem may inclusively
be vnderstoode at the beginning
of euery petition In that Christ

teacheth vs, to call God Father, we are in the first place emboldened to make our suites vnto him: least we might say as Abraham, what be we which are but dust & ashes, to speake vnto God? but when we consider him as a Father in the very beginnig of our prayers, wee acknowlege his bounty, and grace. For first this name of Father, is a name to moue vs to come vnto him: The wandring sonne said, Ibo ad patrem, I will goe to my Father. Secondly: it is a name of priuiledge, he hath giuen vs (saith the Apostle) his spirit whereby we crie, Abba, Father. Thirdly it is a name of prouidence, Your heavenly Father careth for you. But how come we to call God by a name of loue, of priuiledge, of prouidence? surely he that willed vs, to call him Father, hath made him our Father, Potestatem dedit, &c. He hath giuen vs power to become the sonnes of God. In the olde Law, God is called by the name of a Lord: ego dominus, I the Lord; there

Lu. 15. 18

Rom. 8. 15

Mat 9. 22

John 1. 12

his

Ioh. 27. 37

his people are called seruants; now from the name of Lord he is called Father, his people, from seruants are become sonnes, and all by the meanes of Christ: Ascendo ad patrem meum & patrem vestrum, I ascend to my Father and your Father.

Esa. 1. 2.

Now calling God Father, as it is a name of dignitie (for it is thought to goe well with children of a rich and louing Father) so is it a name of duty, and as he hath the properties of a Father, to loue, to care for, to pity: so should we haue of children, to honour, to serue, to obey: lest it be said as it was once of some, Nutriui filios, I haue nursed children, and haue they rebelled against me.

4 Agayne, as wee say Father, so say we our, as if when we pray, we pray all in one saith S. Cyprian, noster Pater, our Father, a forme of prayer preappointed to be sayd of many: Let not the rich or mighty despise the poore, it pleaseth Christ to haue vs all together call to God our Father.

and

and therefore none ought to dis-
daine other. and as we say our
father, so in that we mention
him to be in Heauen, we confesse
what manner of father we mean.
to wit, heauenly and that we bee
not degenerate childre, we should
be heauenly too.

In heauen, what more power-
full, then to haue a father in hea-
uen? In heauen, & therefore how
sooner we are distressed in earth,
the comfort is, we haue a father
in heauen: In heauen, and there-
fore if our father be in heauen,
then is our inheritance in hea-
uen. In heauen, and therefore pray-
ing, we lift vp our eyes vnto the
hills, as the Prophet speaketh.
In heauen, not as placing his di-
uine power onely there, which
fillerh heauen and earth: but wee
say in heauen, because there
chiefly his glory doth shew it
self, there he blesseth the Saints
and Angels: well then (sayeth
S. Austen) we haue a father in
heauen, let vs not cleaue to things
here in earth. And thus much of
the p[re]face.

Ps. 121, 1.

5 In the first of the seauen petitions we say. Sanctificetur nomen tuum, Hallowed bee thy name. Beginning to pray, wee forget our owne necessities, and make a petition for Gods glory: we remember we haue the dignity to be childzen, being childre of such a father, therefore by & by we pray for our fathers glory, sanctificetur nomen tuum, hallowed bee thy name: Christ sought his fathers glory, and Christians seeke his glory, and the hallowing of his name it is said of the wicked, poluistis nomen meum, you haue polluted my name.

In that we pray that Gods name should be hallowed, it is not but that Gods name was holy from euerlasting, Bee you holy as I am holy but in this we pray that the name of God may be hallowed both of vs, and in vs: of vs when we say, vnto thy name giue the praise, in vs when we liue worthy of him. Manie haue had a great & mighty name, but none a holy name except

God

Jo. 17. 4

Esa. 52. 5.

God & therfore we pray, hallow
ed be thy name, not so much that
we hallow it, as Sanctificetur, let
it be hallowed, that all Iewes &
Infidels may honour God; that
his name may be hallowed, From
the rising of the Sunne vnto the
going down thereof.

6 In the second petition wee
pray, adueniat regnum tuum, thy
kingdome come, and this petitiō
we utter and mention (saith S.
Chrysostome) animis eleuatis.
With minds lifted vp. Seeing
we haue a Father, and a Father
which hath an inheritance for
vs, & this inheritance is in hea-
uen, we therefore pray that wee
may once come to the enioying
hereof, saying, adueniat regnum
tuum thy kingdome come. See-
ing we are here in the way,
where all is wearines, & on the
contrary side, knowing our in-
heritance is aboue, loue which is
impatient of delay, makes vs de-
sire the coming of this King-
dome. Now as there is regnum
gloriæ, a kingdome of glory: so is
there also regnum gratiæ a king-

*Chryso. in
Orat. Do.*

dome of grace. And as wee doe pray, bidding all earthly riches and delights and honours farewel for the coming of the kingdome of glory aboue vs, so also do we pray, leauing all sinful desires for the coming of the kingdome of grace within vs, that is, that his spirit may rule & raigre in our hearts and there haue the preheminencie, ruling and gouerning vs as his subiects. And herewithall we pray also, *pro regno ecclesie sue*, for the kingdome of his Church, that whereas Christ is called a King, and his kingdome in the worlde is spirituall, we pray that his scepter may sway that all may paye obedience & faith to his gouernment, rejecting the tyranny of the prince of darkenes, and for all these seuerally or altogether we pray, *adueniat regnum tuum*, thy kingdome come.

7 In the third petition, wee pray; *iat voluntas tua*, thy will be done: this may be called, a petition of duty: for seeing wee expect in time to come a kingdome

in heauen, our dutifull desire is
to doe his will, who giues vs
this kingdom while we remaine
here in earth. Like that of the A-
postle, Lord what wilt thou that I
doe: as if he were ready to do his
will. who called him.

Act. 9. 6.

Thy will be done, that is, not
our obstinate & rebellious wills,
but Lord thy will: Impiorum est
(saith S. Chrysostom) volumus,
& nolumus; wee will, and we will
not (say the wicked) but thy will
be done, the godly say. There is
nothing eyther more sodayly loued,
or more hardly resisted then our
owne wills, therefore our desire
is, that wee may crosse our
owne wills, referring all to the
will of God. And this petition
we pray with a heart, saying; Thy
will be done in earth, as it is in hea-
uen: This doth shew the feruent-
nes of our desire to doe the will
of God: those of that ioyful asse-
bly do thy will aboue, and we de-
sire to doe thy will beneath: or to
begin for a time to doe that here
on earth, which thy saints & an-
gels do for euer in heauen.

Because we cannot continue the doing of Gods wil heere in earth, without things necessary for our earthly condition, therefore in the fourth place we pray, panem nostrum quotidianum da nobis hodie, giue vs this day our dayly bread: wherein first wee acknowledge, that we wholly depend vpon Gods prouidence, to receiue all thinges necessary for the preservation of the life present. Secondly, that we craue them at his hands, when we say, da nobis, giue vs, according to that of the prophet, et dante nos colligimus, thou giuing, we gather. And therefore with his giuing our endeuouring, with Gods encreasing, Paules planting. Giue, an action of liberality and loue, giue vs our bread, panem nostrum, panem filiorum, our bread, not ours as due, but our bread, or the bread of vs thy children, which thou art wont to bestow, and in mercy to giue, quotidianum, dayly bread: or as some say τὸν ἀπὸ τοῦ ἐπιτίμιον, supersubstantialem, our, super-

Pf. 145,
15.

substantial

substantiall bread.

We pray to day. Giue vs this day our dayly bread, & if we liue till to morrow, we pray the same againe, as if euery day we looke vp vnto God, that he in sending things necessary for the life present, may in mercy looke downe vpon vs. Some thinke this petition to be poore mens petition. No, rich and poore must pray for this bread, for what are earthly creatures to maintain life without his blessing. who is the author of life? Last of all, when wee pray, Giue vs this day our dailie bread, We pray, Neque pro diuitiis, neque pro deliciis, sed pro necessariis (saith an auncient Father) neyther for riches. nor for delicacies, but for thinges necessary vnto life, according to the wise mans prayer. neyther too much. that wee doe not forget God. nor too little, that wee forsweare him not: onely a competence. and so be thankfull vnto the giuer of all.

*Chryso. in
Orat Do.*

Pro. 30. 8

9 Having begged at the handes of God things necessary

for

Ier. 5. 25.

for the life present, because (as the Prophet Ieremie saith) our sinnes doe make God take these good things from vs; in the first place therefore, we pray for the forgiveness of our sinns, saying: Dimitte nobis debita nostra: **F**orgiue vs our debts and trespasses. Whence we may learne, that our sinnes are debtes and trespasses: for when wee sinne, we runne in debt, and commit trespasse against God. wee owe him obedience, and therefore are indebted by our sinnes: wee doe him wrong, and therefore are trespassers. which we beseech him in mercy to forgive, and so this petition is ἡ ὁμολογησις, an acknowledgement or confession on what we are, to wit, sinners: We say not with him, spare vs, & we will pay al, but Lord forgive, and this we all pray (saith Cyprian) because we all sinne, Dimitte nobis debita nostra, **F**orgiue vs our trespasses: ours, and therefore of our own committing: we may not putt off the matter, as Adam did, with a mulier qui

destiti: The woman that thou
gauest me caused mee to sinne,
whereas indeede the sinne was
his owne in giuing consent,

Gen 3, 12

This forgiving of our sinnes.
We craue with a clause annexed,
Sicut & nos dimittimus debitori-
bus nostris, As we forgive them
that trespasse against vs: where-
by we shew of what spirite we
are in that we can finde in our
hearts to forgive others, and
therefore beseech God to forgive
vs. Cassianus writeth that some
in his time would leaue out this
clause, as the Pelagians would
haue done the former, for which
they were taxed by a Councell
for this foule default: We must
thinke, Christ taught vs a most
heauenly forme of prayer, and
impiety were it to alter the
same: we must shew mercie that
looke for mercy, and forgive that
looke for forgiveness: wherefore
with charitable mindes we say,
Forgive vs our trespases, as we
forgive them that trespasse against
vs.

*Cassian
or. 11. Dom*

*Con Mis-
lenit. sub
Innoc. 1.
can. sept*

IO When we haue craued

for

pardon

pardon for our finnes past, wee begin to be carefull for the time to come, and now in the sixt petition we pray against leading into temptation, Et ne nos inducas in tentationem: The forgiving of our sins is a procuring of good: the not leading into temptation, is a removing away of that which is euill.

In this petition, first we acknowledge our owne infirmity, ready to be led into temptation: and secondly we pray for a preventing grace, that when temptation comes, we bee not overcome of it. Saint Cyprian reads it, And lead vs not, and suffer vs not to be led: not that God doth lead vs, but we rather lead our selues in consenting to temptations when they come, whether they be temptations of peace, or persecution, afflicting or flattering, and of the two, the later are the most dangerous. Some of the auncient fathers vnderstand it, that in this petition we pray to bee deliuered from all temptations whatsoeuer, be-
cause

cause wee know not how soone
wee may fall: others by lea-
ding into temptation, that wee
be not willing to consent, and be
led or carried away by tempta-
tions and so seduced, and this
may be our humble petition, ey-
ther for preventing temptations
before they come, or when they
come, that they doe not pre-
uaile.

II And this is an entrance
to the seventh and last petition:
Sed libera nos a malo: but deli-
uer vs from euill. We pray to be
deliuered from al euill, that be it
sometimes we fall into tempta-
tion, yet that we do not fall like
the Elephant, who falling, riseth
not againe. Being fallen, wee
pray to bee deliuered, or to come
forth. In praying to be deliuered
from all euill, doth include all
dangers both of body and soule,
present, or to come, that may be-
fall our selues or others. (when
we say, *Deliuervs*) which we al-
so insert in the other petition, as
not praying for our selues alone:
and praying to be deliuered from

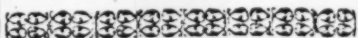
all euill, we vnderstand all mis-
chances, which may befall vs by
Sea or land, sleeping or waking,
from bodily or ghostly enemies:
from fire and water, from sodain
or vnpreiuded death, and anie
manner of danger: Et libera nos a
malo. And deliuer vs from euill;
to all which petitions we beseech
God to giue his blessed graunt,
and so seale by all with a deuout
Amen.

For the clause of giuing ho-
nour vnto God, acknowledging
his kingdome, power and glory,
his glory being mentioned in the
first petition, his power, and
kingdome in the second. we leaue
that clause vnto a Christian me-
ditation.

12 And thus haue wee hearde
Christs forme of prayer, which
of all other is most woorthy of
our continuall christian practise;
first, for the authoritie thereof,
because it was taught by the
sonne of God; Secondly, for the
efficacie, for no prater more likely
to preuaile with the father, then
that which is taught by the son;

Thirddly, for the diuine order of the petitions: fourthly, for the compendiousnes thereof, our deuotion consisting not in a multitude of words, but in the affection of our hearts. We neede not now say as one did vnto Christ our Sauour, Lord teach vs to pray as Iohn taught his Disciples, meaning a forme of prayer: But Lord giue vs grace to direct all our prayers by his diuine forme of prayer, and neuer cease to lifte vp our hearts and handes vnto thee.

Chap.



Chap. 17.

Of Christes often praying, and specially in the garden, when his soule began to wax sorrowful, and what feruency in deuotion we here learne.



If euer the woꝛlde were occasioned to call to mind the hie deuotion of the son of God, his often praying, and with that feruency too, as neuer any prayed, then most especially in these dayes, when Sathan euermore enuious of mans felicity, most seeketh to possesse the woꝛld with a diſbe spirit: We may call to minde that whē the wolfe most layeth waite to stop the sheeps throat, that no voyce be heard of the shephcard, there in time the danger is very great. For the passion of Iesus hyst, let vs remeber our selues & think a little more of calling vpon

pon God by religious and deuout prayer, remembzmg who it was that spent whole nights in prayer, when hee was labouring for the sinnes of the world, & the saluation of our soules.

If the eyes of God do at all times end in all places behold vs, then most especially when wee present our selues before him in prayer, when both attention of mind, and humiliation of body concur, actions most befitting humble suitors. We often repeat that of the prophet; O come let vs worship, & fall down before the Lord our maker, but doe it not, by humbling of our bodies, for to sue pardon for our soules.

To approach and enter vnto the place of prayer, as if wee came to sit in communion with God, or would countenance him in his owne house, is as vnseemely a custome as christianity can yeeld. To dehort men now a dayes from long prayer, we are eased of that labour, (which Christ bled in refuting the Pharisees) where so many care not how

little they pray at all, nay, which is moze when some seeme not to make so much account of this holy duty vnto God, wherein Christians assemble themselves in publike prayer.

And yet for all this, not only to speake of prayer, but of seruency in prayer may be helpful to our Christian desires in seruing God, seeing our deuotion is ofte seruise, as we may seeme rather to speake then pray, seeing the very house of prayer is almost made nothing lesse. whereas our repaying thether minds vs of a duty to be perfozmed: therefore he that prayes not in the church doth as hee that eates not at a banquet, that leagnes not at the Schoole, that fights not at the warre, that walkes not when he is in his iurney. There is a matter of moment to bee perfozmed, that we pray, & after what manner.

Mat. 26.
31.

In consideration heereof, let vs obserue at this time Christes praying in the garden, when his soule began to waxe sorrowfull

as the Evangelist testifieth.

In this his praying, we may consider these circumstances. First, that it was solitarie, for that he now left his Disciples, as he had oftentimes before done, when he went out alone to pray: which doth commend unto vs solitarie praying. Secondly, hee prayed with humiliation of body: S. Luke saith, he kneeled downe and prayed: S. Mathew and S. Marke, that he fell prostrate vpon the earth: The Evangelists may soone be reconciled, for it may seeme hee first kneeled, and afterward for faintnesse hee was faine to fall prostrate: and this commendeth vnto vs humiliation in praying. When he ray- sed Lazarus, & restored the dumbe man to the vse of speaking, wee finde hee lifted vp his eyes to hea- uen which was sometimes his gesture in praying. When Moyses prayed, he held vp his hands vntill the going downe of the sunne, which holding vp of the hands, Dauid called his evening sacrifice. When Steuen prayed, he

Lu 22. 41

Mat. 26.

39.

Mark 14.

35.

Job. 17. 41

Mar. 7. 34

Ex. 17. 12,

Ps 141. 4.

A. 7. 7. 60

kneeled downe according to Christs example, haerein the second place mentioned.

3 The third circumstance to be obserued in this our Saviours praying is, that it was iust and right: for hee subiected his will to the will of his Father, saying. Si tu vis, If thou wilt: which doth teach vs to commend our selues, & all our petitions, wholly to the will of God.

Rom. 8. 26

The fourth, that it was with sorrow, for he was in an agony, and this doth put vs in minde of that of the Apostle. The spirit helpeth our infirmities, for wee knowe not what to pray as wee ought, but the spirit maketh intercession for vs with sighs, which cannot be expressed.

The fift, that it was with perseverance: for hee came three times vnto his Disciples, three times and in three places was he tempted, and three times did hee heere pray, and willed his Disciples, to pray, that they enter not into temptation. What deuotion was heere: his last supper

being

being ended, hee goeth forth accompanied with his Disciples, & speakes vnto them (as a loving father vpon his death bed, when hee hath not much to say) giues his children precepts at parting which they should remember. When hee is gone from them, of which precepts, this was not the least, Watch & pray, that you enter not into temptation.

Mark 26.
41.

Peter, James, and John, goe with him: for those to whom he had before shewed the glory of his transfiguration, to them would he now shew the humilitie of his passion, that as they had seene glorious things, so now should they see humble things, to these he saith: My soule is sorrowfull, vsque ad mortem; vnto death, euen to begin to feare death: or vsque, vntill, may be taken indefinitely, and so, my soule is sorrowfull vnto death, that is, vntill a satisfaction for the sinnes of the world be made by death: or vsque, vntill, may be taken inclusively, and so, My soule is sorrowfull vnto

Mat. 27.

death

death, that is, vntill the scanda-
 ll of my death bee turned a-
 gaine to the life of faith : Tristis
 est anima mea, My soule is sor-
 rowfull.

Heere Anselme crieth out, Ven-
 de hoc Deus mi: How commeth
 it to passe O my God, that thou
 taking vpon thee y nature of man,
 shouldst begin to forget thou art
 God?

4 Christ assumed this feare
 and sorrowfullnes for many cau-
 ses: first, to proue the truth of
 his humanity, for it is naturall
 vnto man to feare death, and of
 this naturall sorrowe was our
 Lord sorrowfull: yet so dee wee
 vnderstand him to be sorrowfull,
 and to feare not with that feare
 and sorrowe, which ordinarily
 drowneth reason, and causeth
 man to overshoot himselfe: as
 Peter for feare of death denied his
 Master. This manner of feare
 was farre from Christ, for hee
 came for this intent to suffer and
 re. pruned Peter when hee diswa-
 ded him from going to Jerusa-
 lem, and so suffering there.

Mark. 14.
 68.

Mar. 8. 33

There is a kinde of stepping
backe, naturally incident vnto
all which at this time appeared
in Christ as other humane acti-
ons did his eating, his sleeping,
his hunger, & the like, all which
were in Christ (anne onely ex-
cepted) properly as in man: now
this sorrow and feare was other-
wise in Christ, then in vs. In vs
for the most part the passion of
feare doth goe before the rule of
the will, and the iudgement of
reason but in Christ it did fol-
low after, for both the will and
the iudgement of reason went
before: for when hee hungered
and thirsted, hee did it willing-
ly, and of iudgement, he feared
willingly, hee sorrowed willing-
ly and of iudgement By this
then there is nothing to be con-
sidered in Christ as constrained,
but all is to bee beleueed as vo-
luntarie, and therfore feare
and sorrow, as they were natu-
ral, so were they voluntarie & ra-
tional. Wherefore, the original of
the text saith, ἡρξάτο λυπεῖσθαι *Mat. 26,*
Cœpit contristari. hee beganne to 37.

fear, he began to be sorrowfull, and not hee was fearfull. Feare and sorrowe began in the part sensitive, but came not to the minde or vnderstanding. For when the Euangelists say, His soule began to be sorrowful, there the soule is taken for the part sensitive, in which are passions. And heere we may consider, that Christ could not die by nature, as Adam could not die untill hee committed sinne: (For the reward of sinne, saith the Apostle, was death) but as he tooke vpon him humane nature, so did hee also without our infirmities, suffer that voluntarie which was incident to our nature, yea to our fall.

5 A troubled passion ariseth in the mind, eyther besides the decree of reason, or in opposit manner against the decree of reason: The former of these two, is sometime incident vnto men, although the best amongst men: the second, to the imperfect onely. A perfection farre surmounting both was in

Christ

Christ, for that in him, sense was subiect vnto reason, reason vnto will, the will to the vnderstanding, the vnderstanding to God.

Christ was sorrowfull, saith Saint Ierome, not for any fear of death, which nature refuseth, but for the scandall of his Disciples, the infidelitie of Iudas, the ruine of the Jewes: & thus it is not dissonant from truth, saith Saint Ambrose, if hee were heauie in soule for his persecutors. We see according to the iudgement of the auncient Fathers, how farre our Saviours feare was from distrustful thoughts or weaker passions, which to thinke to be in him, were most impious: but in these sufferings being rightly considered, wee see a most admirable conueniencie in all without fancyping of vnlearned & irreligious conceites.

6 To come to matter of instruction, for that is most be-houefull of all: in this sorrowing of our Saviour, we learne these

things:

*Hieron. in
Mat. cap.
26.*

*Ambro. in
Luc cap. 10*

things: First, to keepe down by the rule of reason, sorrowes, and passion: that arise in vs, to restrain them, and keepe them in obedience vnto the Will. Secondly, not to despaire if sorrow and feare at any time surprize vs, eue vnto the suffering of death.

Thirdly, to be sorrowfull for the state of others, after Christs example. Fourthly, amidst all our sorrowes to repaire onely vnto God, and commend our selues vnto him as Christ did, by prayer. & thus uniting our sorrowes with his sorrowes, wee shall the better beare them.

Mat. 26,
39.

7 This done, Christ departed a stones cast from them, and there prayed, Father, if it be possible remoue this cup: he saith Abba Father, and we too (saith the Apostle) say Abba, Pater: twise Father, both according to the Hebrew & Greeke, shewing that God is new Father of Jew and Gentile. He saith, If it be possible, referring the graunt of his petition to the Will of God: if it may stand with the same Will, and

not other wise . He prayeth for
the removing of that Cup, yet so,
that looking to obedience he go-
eth forward to wards his suffer-
ring, and saith, *Fiat voluntas tua:*
Thy will be fulfilled . What of
humane desire he before mentio-
ned, hee now in action proceedeth
to relinquish, as if he would say,
Let not that bee done which I
haue spoken according to hu-
mane affection, but let that bee
done, for which I was sent into
the world, and now am willing
to suffer. That which he requi-
red as man, to wit, the removing
of the Cup, he now leaeneth, as re-
solving wholly to proceede with
the will of God. But was the
will of Christ any way differing
from the will of his Father? No
verily, for hee saith, *Non quero*
voluntatem meam, sed voluntatem
eius qui misit me. I seeke
not my owne will, but the will of
him that sent me, and this man-
ner of conditionall prayer should
be remembered of vs in praying,
not our wills, but Lord, thine be
fulfilled.

Mat. 26.
39.

Ioh. 5. 30

Gen 8.11.

8 Hee prayeth the third tyme the same thing, shewing that hee goeth to pray; and to pray the selfe same thing too: not of forgettfullnesse, but of very seruencie. Whereby wee may obserue, that to pray and pray againe, is a part of high deuotion: The Doue went forth of the Arke the first time, and returned sorrowfull as she went out, till the waters were vp: she goeth forth the second time, then the flood is abated, and shee brings a branch of Oliue, a signe of quiet & peace. First a sorrowfull prayer goeth forth, till the waters of aduersitie are vp: the prayer goeth forth againe, behold the waters are fallen, prayer brings a crop of Oliue, ioy and tranquillity of mind.

9 At the end of Christs praying the Angels appeare comforting him, they who at this time seeme to haue presented themselves in the presence of God the Father, strengthened at the agonie of his Sinne, came forth, and pray for the renewing of this

Cup: answer is made, my sonne hath of meere loue and mercie, vnderaken the redemption of man, by the effusiō of his blood, which could be brought to passe by no other meanes: which the Angels hearing, they returned to Christ, and in honouring, they comfort him, and in comforting they honour him. And heere obserue we three things: First, that our Saviour prayeth long before he receiueth an answer, to shew, we must not by and by giue over. Secondly, that the greater his agony was, the longer his prayer was, to shew, that in greatest agonies wee should continue long in prayer. Thirdly, in that the Angels came and comforted him, to signifye that if wee continue with constancie, the Angels reioyce ouer vs: In that the dropes of blood came downe, it shewed the greatnes of our Saviours conflict, wherein hee seemed both to doe and to suffer: his blood was true blood according to his naturall existence, but yet

miraculous and supernatural, if we respect the manner : for it is aboue nature to poure out together water & blood, which Ch:st did both alieue and dead : behold, O Christian soule, thy redeemer and Saniour cast into sweat for thy sinnes. In this it is manifest how bitter his passion was, whose onely thought so much changed nature. Of this our Saniours sweating may bee gathered these seuerall obseruations, first, the greatnes of his agony: secondly, that this agony caused sweat, when it was a cold night : thirdly, this sweate falling vpon the earth, we may gather that the earth or men inhabiting the earth, haue benefite hereby.

2 Now was presented before the eyes of the Son of God, on the one side, Gods iust iudgement and wrath towards man, yet vnappeased: on the other side, death and hel as yet not banquished, him selfe left as it were alone to enter the conflict, putting forth his hand to receiue the cup,

and yet he beginneth to pull it in againe, but after a little while, goeth forward with full resolution to the worke wel begun, which he brought to a most happy end.

Let the deuout man learne, in all the pressure of aduersity, to set before him Christs agony in the garden; be it that doubtfull obstacles between feare and sorrow doe much obscure our naturall delights, heere haue we for times of trouble a president to follow, but chiefly in the agony of death, when sick men are paining and labouring for life, they are said then, especially to endure an agonie, for then beginneth a conflict, nature drawing one way and obedience to the will of God another. the spirite goeth forward, and the flesh draweth backward: besides many thoughts occurre about leauing the world, and going to answer for our time here spent, with many other things seldome before thought vpon.

Our Saviour was in an ago-

nie

*Greg.
moral.*

nie when death approached, whence Gregorie saith: Appropinquante morte certamen adest, nec immerito; tunc enim anima terretur, cum post pusillum hoc inuenit quod in æternum mutari non possit, Death approaching an agonie is present, and not without cause: for then is the soule put in great feare, when after a little while she finds that which neuer will be changed or altered.

I In this agony of agonies and all other, wee learn by our Saviours example, to haue recourse vnto prayer: hee prayed in the Garden, hee prayed on the Crosse, to shew that in times of distresse, wee should principallie apply our selues to prayer. Moyses prayed at the Sea: Daniel prayed sitting amongst the Lions, Iob on the dunghill, Paul at midnight, when he was in the prison, and heere Christ our Saviour in his agony, when hee not onely prayed, but with great feruency alone, to shew that the mind is best eleuated vnto God,

Dan. 6

16.

Ioh. 2. 8

Act. 16.

25.

When

when sometimes in our sor-
rowes wee go aside to pray, as
hee himselte heere prayeth : hee
withall exhorts his Disciples
to pray, that they enter not into
temptation : and surely no better
remedy against temptation then
prayer, which prayer is the very
whip & scourge of euil motions.

When the theife heareth the
goodman of the house to cry and
cal for help, he thinkes there is no
tarying for him, if good friends
be within hearing . Cornelius,
Cornelius, Thy prayers are come
vp before God : Wouldest thou
exercise thy selfe in a spirituall
life: pray : wouldest thou attaine
the sweetnes of heavenly things?
pray : wouldest thou haue God
helpe thee in time of extremitie?
pray : wouldest thou be deluered
from temptation : pray : Be-
tweene Babylon and Jerusa-
lem there is a trusty messenger
that often passeth thither, which
is well acquainted in the Kings
Court, and is very gracious
with the King himself, for
hee shall haue audience and

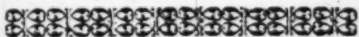
Act. 10. 4.

dispatch

dispatch as soone as he comes.
This messenger is prayer, that
euen in the silence of the night as-
cendeth into secret places, and
cometh vnto God himselfe. Mo-
se: praying vpon the mount, hath
the rod of God in his hand, wee
praying haue hold on the crosse
of Christ crucified. The brethren
of Ioseph besought him to shew
them fauour, if not for their owne
sake, yet for their fathers sake,
Ioseph heard them and wept.

Ge. 50. 17

Chap.



Chap. 18.

That Christian men may take comfort amidst the calamities of this life, by that of our Sauiour, Ioh. 14.1. *Let not your harts be troubled*, where he armeth his Disciples with consolation against troubles.



Gie wine, saith Salomon, to those that haue griefe of mind: Christ seeing his Disciples to haue grief of mind (for why, the shep, heard being taken away, the sheep will be scattered) he giues them the sweet wine of consolation in these wordes, *Let not your harts be troubled*. By which hee that knew their troubled heartes, partly in that he had said, One of them should betray him & partly in that he had told them he must shortly depart from them began now to comfort their harts after

Pro. 31.1.

Mat. 26.

31.

Iohn. 14.

his maner, You belecue in God, belecue in me also.

Christ knowing that his own Apostles were left vnto the injuries of the world, that they had vndertaken a militarie profession and were to fight vnder the red colours of his Crosse. hee here comforts them against afflictions, not so much by taking away afflictions, that they haue them not, as by strengthening them when they come, that they faint not: to the outwarde man he fozetelleth a crosse, but to the inward man a stay or foztresse: a crosse to the outwarde man, that it exult not comfort to the inward man, that it languish not, Let not your heartes bee troubled.

3 In this of our Sauour, we see wherunto this his exhortation tendes, not that they should not be troubled at all, for that is aboue humane nature, himselfe, (as wee haue heard) was troubled in his agony: but the trouble here spoken, of is that which hindereth

reason

reason, dismayeth the vnderstanding, is opposite to peace and tranquillitie of minde. When the soule is cast downe by distrust and brauinsse, to shake off all this Let not your hearts be troubled: you belecue in God, belecue in me also. When an earthly Captaine doth comfort his souldiours the bettermost he canne doe is to strengthen them, as Iudas Machabeus did by exhortatiō: Christ not onely doth streng:hen his souldiours, but he puts strength into them.

3 A noble Prince sometime of great deuotion and valour, seeing his Army much dismayed, when they beheld the huge multitude of their enemies coming toward them, perceuing by their countenances that their hearts began to faile them, ascending to an eminent place, he makes them a briefe hartie oration, which hee drew vnto thzee heads: first, hee shewes, their cause was iust, and that God was wont to prosper iust enterprises: Secondly, that their enemies were those whom

his, & their ancestors, who now
bare armes with him, had often
sould : Thirdly, that being so
few, if they preuailed against
that huge multitude, the victorie
would be glorious, howseuer,
for himselfe hee would die in the
battell, & returne with triumph.
His oration was no sooner ended
but a voyce was heard through-
out all the Army, euery one cry-
ing forward, forward: the enemy
was, they happily preuailed.

A multitude of crosses are rea-
die to assaile vs in open field,
which may cause our hearts to be
troubled, but a most noble Cham-
pion haue wee that assures vs
that our cause is iust, that our e-
nemies are these whom al Gods
seruants haue euer resisted; if we
preuaile, our conquest will be
heauenly. Our Champion him-
selfe will liue and die in our de-
fence, why should our hearts be
troubled? Nay we haue wonne
the day: you shall haue troubles
in the world, but be of good com-
fort, I haue overcome the world,
forward, forward, in the name

Ioh. 16. 33

of

of God: our enemies are foyled
enemies, our battell is not so
much to overcome, as to cleaue
vnto him, who hath overcome in
the assaults made against vs; we
are rather seduced then vanqui-
shee in these assaults, that wee
should not like Iobs wife stum-
ble at the aduersities of the world, as
at a rocke of offence, thinke our
selues the rather out of Gods fa-
uour. wee may perceiue we haue
vndertaken a condition of life
subiect to suffering.

4 Because Christ knewe the
hardnesse of suffering therefore
where he spake of suffering with
him, there he spake also of sitting
with him in his kingdom, You Lu 21. 29
shall sit vpon seates, iudging the 30
twelue tribes of Israel. Like the
Physitian, who is wont to mixe
sweete syrups with his bitter
potion: that the patient may be
the more willing to receiue them,
so our Saviour heere comforteth
his Apostles, not by promising to
take all troubles from them, but
when troubles come, to assist and
ayde them. Simon, Simon Sa-

L^{u.} 22.31

than hath desired to winnow you as wheate, as if hee would say, tolle and winnow you he may, he shall but make thy faith faile hee shall not: No, Simon, I haue prayed for thee. Beleeue in God, beleeue in me also.

Heb. 11.
29.

By faith (saith the Apostle) Moyses passed the red Sea, and by faith we passe the red Sea of many tribulations in the worlde: it was not Peters body, put Peters faith, saith Saint Ambrose, that walked vpon the waters, That which he sayde vnto some, the Sonne of God sayeth vnto all, for hee euer spake to the hart: Let not your harts be troubled.

1. Ioh. 3.13

5 We may not promise vnto our selues better things then our felloe seruants haue tried, nay, then our Lord himsele hath suffered: Maruaile not at this (saith Saint Iohn) if the world hate you.

Men might haue beene encouraged by the example of Camillus, Scipio, and others, which haue been hated euen so when they

did well in the Common wealt; and Christian men might haue for examples, the suffering of Esai, Ieremie, Michas, and other of the olde Prophets: a cloud of witnesses might bee collected in this case, to shewe how they must looke for troubles in the world, but our Saviour brgetteth his own case onely: You knowe that it hated mee before you.

Ioh. 15. 8

Mervail not at this. There be thre things, sayeth Thomas Aquinas, which wee are wont to mervail at. The first, when a-
 nything is great: the second, when it is new, the third, when it is seldome. Nowe that the world, that is to say, the lovers of the world, do not affect the children of God, it is no great thing. The Physician thinke it no great matter if the Lunatike man, whom hee bindes, do strike or kicke him, alas hee is frenzie and knowes not what hee doth. Secondly, it is no new thing, to haue trouble in the world, wee finde it so in Abel, and Isaac, and all from the beginning: Thirdly

*Tho Aquinas
 in 1 Epist
 Ioh. Cap. 3.*

it is no rare thing : for there is nothing more common, & therefore our hearts shold not be troubled (that is to say, ouer much troubled) with the griefes of the world : We must not cast away the But for the bitterness of the rind, si non tribularis fortassis nō inuocares, If thou wert not troubled, peraduenture thou wouldest not deuoutly haue called vpon God, which is a principall part of Gods worship.

6 The world, and the tempter, both boast of giuing pleasures vnto carnall men, but come to the performance, & these pleasures are very torments: Christ promisetb tribulation in the world, but come to the inwarde man, and there we finde a worlde of ioy. The roote of the tree is bitter, but the fruit is pleasant: Christ promisetb rest, Inuenietis requiem, you shall haue rest, but it is Requiem animabus, rest vnto your soules: his burthen it is light by lone, and we are made strong by grace: a burthen, this is wont to vnburthen sinners.

He that lets vs in this journey knowes what is fittest for passengers, and therefore we may endure with comfort these outward aduersities when they come. Iacob Lepra (saith one) happy leprosie was it that made Naaman worship the God of Israel in his heart. The sharpe froznes of the winter, they make the trees bare, and the winds scattering the leaues, they for a time stand as dead, yet there remains still life in the roote: In like manner afflictions of the worlde make the members of Christ seeme desolate, & the stormie winds of persecution scatter abroad the leaues of worldly prosperitie, yet there is life in the roote, there is faith and ioy in the heart.

2. Reg 5.9

7 There is a difference betwene the ioy of worldly men, and the ioy of those whom Christ hath, as it were, taken out of the world, that is, from the loue of the world: The former thinke felicity to consist in abundance of riches, in pleasures, in glory,

and such like, all this is but outward and momentarie, like a little Sonne shine in Winter, for one faire day it hath oftentimes ten foule, and such a number of troubles as almost the former pleasures are dashed, and vanish to nothing. For the latter of these, they haue indrede often outward aduersities, but such ropes within as fall aduersities were nothing, & this principally commeth to passe by Chyistes meanes: for whatsoener he touched, he did sanctifie it, and therefore hunger, thirst, persecution, they are not now so greiuous, but worke all for the good of the faithfull. The waters of Mara which were so bitter that none could drinke them, Moyses but casting in the wood that God appointed him they became sweete: the crosses of the worlde were greenous but Chyistes Crosse was put in amongst them, now their tast is altered: A strange sight was it in times of persecution, to see a few lambes to overcome by no other weapons then

Ex. 15, 23
25.

Pati-

patience and faith a multitude of wolvcs, and to reioyce (as *Tertulian* sayeth) in the midst of torments. *Scap.* Wonderfull is it to heare how Saint Paul endur'd with grace from Christ, doth even challenge and prouoke tribulation and anguish and hunger, yea life and death shall any of you all? and if hee would speake like a man of courage to all the aduersities of the world: Shall you all separate me from the loue of Christ, no, you shall not: And thus wee see how in Christ, wee are armed with inward grace against the world without, and all the troubles thereof.

Rom. 8, 38

8 Another reason which our Saviour bleth, is, I goe to prepare a place for you, and therefore be of good hope: Moyses to stir vp the people in times of their distresse speakes vnto them after this manner: The land you goe to possesse, is not as Egypt, but a Champion Countrey, and goodly to enjoy, which the Lord visiteth with the earlie and the latter raynes:

Iohn. 14, 3

Deu. 11, 10

Wee

Gen. 46, 1 We haue promise of a better land
 then euer Moyles promised: In
 Ioan. 14, 2 my Fathers house are many mans-
 ions. The iourney was long and
 wearisome for Iacob, a weake
 and feeble person as he was, yet
 by reason of inward ioy hee had
 conceiued in his heart, he wel en-
 dured it.

Aug. 11, 22
 cap. 22, de
 ciuitate
 dei

Isa 16, 20

psa 69, 1

Best (saith S. Austen) that
 wee haue not temporall deliue-
 rance from troubles, this shew-
 eth that wee doe not embrace
 Christian Religion for the com-
 modities of the world, but for
 the ioyes of a life to come, which
 will make amends for all. The
 benefit of a calme is best welcome
 after a tempest, liberty is wont to
 be most pleasant after a tyme of
 bondage, you shall sorrow (saith
 our Saviour) but your sorrow
 shal be turned into ioy, your sor-
 row and therefore not every ones
 sorrow, yours. Who haue bene
 faithfull vnto the end. When the
 Prophet David spake of the sor-
 rows of this world, hee calleth
 them waters: Save me O God
 for the waters are entred euen to

my

my soule **Lord** (saith Peter) bid
me come vnto thee on the water.
The same Prophet in another
place goeth farther, saying : The
floods are risen : Lord, the floods
haue lift vp their voice, the floods
lift vp their waues, the waues of
the Sea are mighty, and rage : or
ribly, but yet the Lord that dwel-
leth on high is mightier. And
surely vnto trouble as vnto the
raging water hath he said, Huc
procedes, & non procedes ampli-
us, hither shalt thou come, and
thou shalt come no farther: wa-
ters as they rage and swell, so do
they often quench heate, cleanse
corruption, and they serue to
temper.

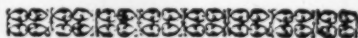
Mat. 14,

28.

Psa. 93, 4.

Iob. 38.

In the nine and thirtieth
Psalm, he bittereth with what
greate griefe & bitterness of minde
he was vrged to complaine : yet
remembryng himselfe by whose
prouidence it came, hee saith:
Obmutui. & non aperui os meum,
quoniam fecisti : I became dumb,
and opened not my mouth, be-
cause it was thy doing.



Chap. 19.

How that of our Saviour exhorting all that would follow him to denie themselues, and take vp their Crosse daily, dooth concerne vs that beare the name of Christians.

BEing forewarned, and armed against the trials of the world, before they come, it remaineth that we bee ready to vndergoe them when they come. Christ shewes vs plainely what wee must looke for if wee wil bee his Disciples. When hee giveth out in open Proclamation, Whoso euer will follow mee, let him deny himselfe. In the text of the Euangelist, hauing before spoken of his owne suffering, hee by and by speaks of their suffering, who would follow him first that they should not thinke that his suffering did absolutely ex-

Mar. 8. 34

empt them from all crosse of the worlde, for Ego meam, vos vestram: I haue taken by my crosse: and you must take by yours. Secondly, hee sheweth himselfe as a carefull Gouernour in the ship who in a calme is wont to instruct the Mariners against the tempest likely to follow, and this hee doth as it were in familiar manner, by shewing what himselfe had done, and then what his disciples should doe, first what hee would suffer, and then what they should suffer.

What Peter: and should I not goe to Ierusalem? yea it is not only my cause but thine, & the case of you all, whosoever will follow me, let him deny himselfe, & take vp his crosse daily and follow me.

2 Heere Christ speaketh generally vnto all of what estate and condition soeuer, high and low rich and poore whosoever: When hee spake of some speciall mysteries, then turning him to his Apostles, he sayeth, Vestrum est scire, It is for you to know, but speaking of the way to

follow

Mat. 13^a

11.

1. Kings

2. 7.

follow him vnto his kingdome he speaketh vniuersally vnto all. Whosoever, omnium est scire, it is all for to know. Again, as he speaketh vniuersally, so doth hee speake louingly: Who ouer wil, not as forcing any, but louingly inducing all. leauing his followers to their owne willingness, Whosoever will, by which hee doth more effectually draw them, then if hee had bid all the threathings in the world

The stoned men and gray heads in Israel, said vnto Roboam, if thou speake kinde wordes vnto this people, this people will be thy seruants. Chyft speaks kinde wordes vnto vs all, & deales most bountifullly with man, according to the dignity of his person. Hee which hauing laide by rich treasures to bestow amongst his friends, if he will or command the publike cryer to say, this and this treasure is ready to be bestowed by a bountifull Lord. may it please you now to come and receiue it: doth hee not now more perswade, then if hee should by a

sharpe

Sharpe Edict pull and draw men to receiue this treasure against their wils?

3 Againe, he which hath in his household two sorts of seruants, the one free bozne, and of his alliance, the other slaves and bondmen When he requireth any seruice of the former, he speakes vnto them mildly, according to their ingenious disposition but the other hee commaunds absolutely as common seruants: wee are as of the chiefest sort of Chzistes family, if not hauing freewill yet wil freed by grace, nay, wee are of his owne alliance, & therefore when he speaks vnto vs he speaks louingly vnto them, that loue him. Whosoever wil, but vnto his other creatures, as the heauen, the earth, the sunne the Moone, he doth not require but commaund them: so in the time of Iosua, he commanded the sun to stand still, in the time of Elias, he commanded the heauens to be shut: When some rebelled against Moyses hee commanded the earth to open and swallow

Iosua 10.

12.

1. King. 17

1.

Nũ. 16.

30.

them

them, but with man, to winne his heart, he deales most gentle, & calls after a mild maner, whoſo-
euer wil: The antecedent ſhew-
eth the maner of calling, the con-
ſequent a duty of him that is cal-
led, Let him deny himſelfe, and
take vp his Crolle daily and fol-
low me.

4 In this conſequent ſwe ſee
that ſomewhat is required at our
hands, if we will be Chriſts fol-
lowers, as alſo what this is: to
wit, the denying of our ſeines,
and the taking bp of our Crolle
daily: and ſurely moſt aptly doth
our Sauour Chriſt, after ſpea-
king of his owne crolle and paſ-
ſion, ſpeake in the next place of
our crolles and ſuffering leaſt
preſuming of his ſuffering, wee
ſhould bee ouer ready to flatter
our ſeines, and count of nothing
but libertie of the fleſh, and ſe-
curity of ſtate, thinking that
his ſuffering was enough: ther-
fore to take away this daunge-
rous conceite, Chriſt ſpeakes at
one time, both of his ſuffering
and our ſuffering, of his paſſion

as also of the meanes, how wee shall come to be partakers of the benefite of his passion, that is by following him. This following must bee in the giuing him the full possession of our hearts: this giuing must be with all willingnesse: for hee will haue voluntaries to march vnder his banner.

The thre children followed God, and how? By going out of their place: the text saith, they followed God in their hearts. Rebecca was said to go and enquire of the Lord: whither went she? From the place where hee was not, to the place where hee was: No, I the Lord fill heauen and earth: shee went not from place to place, as it is not required to do in following Christ, but shee went from life to life, from manners to manners. from good to better: from grace to grace: and this is to follow him. Diuinely, saith S. Austen, did our Saviour Deale with thre sorts of men concerning their following him. one offers himselfe,

Dan. 3.
41.
in cant

Gen. 25.
22.

Ier. 21. 24

August. de
Verb.
Serm 7.

and

and is refused, Master I will follow thee. another that sayes nothing is called, lequere mee, follow me, a third deferred when he was called, and is blamed: the first respected his profit for al his profession: the second said little, & was receiued to grace: the third mindeth cōpozall thinges, when he might haue had eternal.

In the world sure is made to bee followers of men that haue countenance aboue others, but to be one of Christs followers, in sincerity and truth, is far beter, yet for this few care little at all. The poore followers of him in humilitie shal one day haue more countenance then all this worlds pompe is able to afforde. Small sure is made for this, nay, Christ himselfe becomes a sutor to vs, when he calleth, Whosoever will: the people sayd vnto Iosua, the Lord is our God, and wee will serue him: may we say, Christ is our redeemer, and we wil follow him.

¶ Now what is to be done of him that will followe Christ:

Mary

Mary two things the first, Ab-
neger seipsum, Let him deny him
selte: the second, Tollat crucem
suam quotidie, And take vp his
Crosse daily. For the first; hee
that wil follow Christ, must loue
Christ. for he which requireth a
cheerfull giuer, requireth a
cheerful follower, but how must
he loue Christ: as himselfe; yea,
more then himselfe, for hee must
euen deny himselfe; Abnegete
ipsum. And how must a man de-
ny himselfe? Mary, as Abraham
did in forsaking his fathers
house, Adams naturall desires,
that seeme pleasant vnto him.

We best see, saith Saint Chry-
ostome, what it is to deny our
selues, when we beholde what
men are wunt to doe in denying
others: when any casteth off an
vnfaithfull companion, hee ney-
ther reioyce at his prosperity,
nor is grieved at his aduersitie,
he respects not at all what plea-
seth him, or what displeaseth
him, as on that wil haue no more
to do with so bad a nature: the
like is done in denying of our

*Chrysa. in
hom. Mat.
16.*

selues

selues, that is, our sensuall desires, to grow out of loue & liking of them, and clean reiect them.

To deny our goodes, our friendes, yea, our very pleasures is very much: and yet to follo^w Christ, we must go a step further that is to wit, wee must Denie our selues.

2. Sam. 15

12.

6 First of all we deny our selues, when we yeelde obedience in all thinges vnto God, which obedience is better then sacrifice. In obedientia, sayeth Gregorie, voluntas propria, in sacrificio caro aliena mactatur, In obedience our owne will is sacrificed, in these externall oblations, the flesh of some other creature is offered. In the old law they had many kindes of sacrifices, which were killed and offered. Now saith Origen, this manner is altered, in stead of a Ram, we kill our irefull passions: in stead of a Goate, our uncleane affections: in stead of flying fowles, our idle thoughts and wandring cogitations. All these must wee kill in denying our

Origen, in
Leuit.

selues

selves: and the faithfull surely by
 suppressing the motions of Sinne,
 make Martyrs of themselves.
 Secondly, we denie our selves,
 when we resist the pꝛouocations
 of Sin offered, as Ioseph did when
 he withstood euill, of whō it may *Gen. 39. 7*
 well be said, that it was as great
 a miracle to see him chaste, in that
 present pꝛouocation of his mi-
 stresse, as it was to see the three *Dan. 3. 25*
 children walke without hurt a-
 mongst the fierie flames, so excel-
 lent a thing it is, so acceptable
 unto God, to denie our selves,
 whē pꝛouocations of Sin are offe-
 red. Thirdly, we deny our selves,
 when we put by wrongs & iniu-
 ries of the world, saying with
 Stephen: Lord forgive them, or lay *Act 7. 60.*
 not this to their charge. Fourth-
 ly, we deny our selves when wee
 crosse our own willes & relinquish
 our naturall desires, and when
 we begin to be Centurions ouer
 our own affections, & say to this
 or that, Go or come, referring
 our selves to the will of God that
 so not so much we liue as Christ *Gal. 2. 20*
 by grace, may bee sayd to liue in

1. Cor. 15.
10.

vs: Last of all, wee denie our selues, when we cease to sacrifice vnto the Lord, or attribute any thing to our owne actions, much lesse to our owne merites, & therefore least of all in the high mysterie of our iustification, every one to say with the Apostle, By the grace of God I am, that I am: And again. Not I, but the grace of God in me. And this is the sum of denying our selues being the first degree in following of Christ, *ἀρνησέσθαι*. Let him denie himselfe.

7 The second. *Et tollat crucem suam quotidie*, And take vpp his Crosse daily: Let him deny himselfe, and this denying must bee done indeede: The worde is *ἀπαρνησάμενος*, that is, deny altogether, or deny f. 2 good & al. Let him denie himselfe, by declining from euill. Take vp his Crosse, by suffering euill: and follow me, by conforming himselfe vnto me and my lawes prescribed him. Let him deny himselfe, by renouncing his owne will, take vp his owne crosse,

by

by bearing patiently lesser or greater persecutions: & follow me by walking in my wayes.

Et tollat crucē suam, And take vp his crosse: It is not said, et ferat crucē suā, And carry his crosse, but tollat, let him take it vp, to signifie, a voluntarie and willing suffering, because euill men may haue crosse, but they bear them, & do not take them vp: they bear the grudgingly and impatiently, not willingly and thankfully. as those doe that follow Christ. This crosse is said to be dayly, because we can neuer live without crosse, and therefore must daily prepare to suffer, or at least wise haue a mind ready to suffer: It was not without cause our Saviour pronounced a blessing to those that suffer persecution, because to the iudgement of the world, they are subiect to a curse.

There is none liues. or can liue, but he shall find either from himselfe, or others. a crosse to take vp: The crosse of humble men is iniurie, the crosse of religious men, is fasting and wat-

ching, the crosse of rich men. is the contempt of the world: of the poore, want and scarcie: so euery one hath his Crosse. The dayes of Christ himselfe in the worlde were as Iob spake before of the dayes of man, few and full of miseries, knowing that his Disciples should bee subiect to the hatred of men, hee tels them of taking by a Crosse.

In this wee see that our Sautour dooth not deale after the maner of worldly rulers, who to haue troupes and traines follow them, are wont to tel of pleasures and profits, and such like: Christ speakes of taking by a crosse, of suffering, of denying himselfe, if any will follow him. One would thinke that this perswading were a kinde of dissuading, and a meane rather to make most men sooner forsake him than follow him. & yet such was the power of his calling, so great was the hope of immortality, as this calling of Christ filled the world full of christians, notwithstanding, these cold rewards, the manifold

crosses they were before promised to endure. yet they left all their hope that the world might promise, & followed him by afflictions. That same, *Et sequatur me*, and follow me, doth sweeten the most bitter & sharpest aduersities of all to follow Christ what else is it, but the greatest felicity that can happen vnto man?

8 But heere we see we must expect a crosse, as our Saviour shewes vs. that we take not offence thereat when it cometh. We see Christ suffered his owne Apostles to hunger to be in danger of tempests to goe forth in the world amongst many enemies. Let it not grieue vs to hear the gate is strait, & the way narrow, because the end thereof leadeth vnto life. The crosses of the world are many, as we see in Abraham who was faine to forsake his own country and liue in feare among straungers: in Sipton, who was taken of his enemies, & scornfully handled: in Zedechias, who in his old age had his eyes pulled out, and was faine to end his dayes in sorrow.

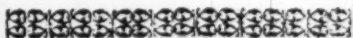
Gen. 12. 1

Iudg. 10. 20.

2. Kin. 25. 7.

Heathen men make mention of Polystrate of Samio, & of Cambyfes, who after much glozy, suffered sorrowfull crosses: but for the faithfull, let not the worlds crosses dismay them: the natural Sunne is profitable vnto vs not onely in summer when it ripeneth our fruites, and is nearer vnto vs but in Winter also when wee sow our seedes, and the heate thereof is further off: so is it with the sunne of righteousness. Vnto Tobie the bitter gall opened the eyes of his body but vnto Nabuchodonosor the bitterness of affliction opened the eyes of his soule. The crosses of this world they are displeasing to humane palat yet they are often medicinable: the engine is layde to the bulwarke, but the fortreffe is not wone: the tree is beaten with stormes, but the root is sure. afflictions assay the outward man. faith within it remaines safe. In all these Christ sends first the oyle of gladnes in the state of grace, then a full deliuerance in the state of glozy: first

a reficiam is giuen to the languishing soule, then a Sanebere, wi, & it shall see God in glozy.



Chap. 20.

That Christs example doth teach Christian men to live in ail orderly and dutifull obedience, to Princes and gouernours.

The saying of the Greekes is true, τάξις μήτηρ τῆς ὀντων ἐστὶ καὶ ἀσφαλεία, Order is the mother and preseruer of thinges: for sure it is that the society of men consisteth in ruling and obeying, obedience is the vertue that teacheth altheir duty to God and man. Gouerment and Gouernours are from him, who ruleth and gouerneth all. Where none doe guide others, what order can be looked for: where order is not had, confusion will follow, and the successe of confusion is plaine ruine,

Where men shake off obedience, and liue as they list. What peace can bee preserved? Where peace is not, what state eyther in Church or common wealth can long stand? Some run headlong they wel know not whither, in the bet of their own wills others are wauning by and downe in opinions, all are as a body cleane out of course, and subiect to a dissolution: on the contrary, where gouernors ordain a law, & all harken vnto the law (because a law without partiality, dooth speake indifferently vnto all) there is obedience. there is concord, there is continuance in wel doing.

2 Now for those of all other, who liue vnder the lawe of liues, to wit, the law of grace; for those, I say, before all other, to shew a dutifull obedience to rulers and gouernours, placed ouer them by God. What more seemely, more Christian? branches of one vine. stones of one building, fellows in one family, children of one Father, members

bers of one head, nay, heires of one Kingdome, what more be-
seeming then amongst these peo-
ple to obey rulers, and rulers to
obey God?

When Moyse is praying, Iosua leading, Israel obeying, God blessing and prospering all. O happie are the people that are in such a case? The water, saith Saint Cyprian, that is separated from the fountaine, dyeth; the bough that is cutte from the tree withereth; the light that is remooued from the Sunne banisheth; the people all say, hee that will not obey Iosua let him die. Christian Religion as it doth bind men in dutie and deuotion to God, so doth it also containe them within the liues and limits of duty and obedience towards man: knowing that the powers that are, are ordained of God. The onely example of our Saviour Chz vs obedience doth overthrow at one touch, the lofty and Babylonicall building of stabborne spirits, who refuse conformitie and obedience to

Ex 17. 1

Cyp de vn

Iosua. 1, 18.

Rom. 13, 1
1. Pe. 2, 13

Luk. 2, 4.
 27.
Mat. 27.
Mat. 22.
 21.

Epist. Eln.
citatur in
ter leges.
Edu. prim

gouernment amongst men. At his very birth obedience was shewed, when the B. Virgine came to Bethlem to bee taxed: his Circumcision was his obedience to the law, his presentation in the Temple was the same, his paying Tribute, and exhorting others to do the like, shewed how much hee allowed and established euill obedience to superiours and gouernours. ingating euery one his due **The Apostles** **Saint Peter** and **Saint Paul** exhort heerunto: the one willing vs to obey for Gods sake, the other for Conscience sake. **The practise of the Primitive Church**, not only in laying down their liues when rulers were Tyrants, but when the Church had the countenance of authority vnder those good Emperours, Constantine, Iouian, Theodosius, Valentinian, & others, sheweth howe dutifullly and orderly **Christians** liued, for obedience aboue all Nations and people of the world. **Elatherius** commendeth **Lucius** a King of this land,

for his governing the people according to the lawes of God, and
S. Ambrose prayseth Valentini-
 an for the same.

*Ambro. in
 Orat. 14.*

3 Now where is the opinion
 of those men, who thought them-
 selves freed from obedience by a
 vaine surmise of Christian liber-
 tie? surely it is so slender as al-
 most it is not worth the refuting
 the misunderstanding of some
 Scriptures, which they haue
 hammered in the forge of their
 weake braines, haue caused them
 to roue and range into humors,
 for so are they wont to bee stricken
 with a spirit of giddines that
 would be singular and aboue all
 others.

*Slaid in
 com. de
 Anabapt.*

Princes of the Nations beare
 rule, amongst you it shall not be
 so. What a farre fet consequent is
 this, and a silly reasoning, The
 Apostles must not haue a tyran-
 nicall authoritie one ouer another,
 as Nero, Caligula, and such ty-
 rants had, therefore Christian
 people should not liue in obedi-
 ence to superiours? Wee are freed
 from the law, therefore called to

*Euc. 22,
 26.*

Christian liberty, but subiection
 taketh away liberty? If free,
 then where is restraint? **S.** Peter
 2. **Pe.** 3, 16. tells vs that ignorant men
 peruert scriptures, the answer
 is plaine: Christian liberty free-
 eth vs from the bondage of the
 law, and the seruitude of sinne,
 but most fitly agreeth with obe-
 2. **Ti.** 4, 4. dience to rulers, and in rulers to
 God himselfe, who sayth: O y me
 Princes raigne. The Apostle tel-
 leth vs that in the latter dayes,
 Men shall be louers of themselues,
 disobedient heady, high minded,
 hauing a shew of godlinesse, and
 from such, he saith, Turne awaie.
S. Iude also saith, These are
 1. **Iud.** 16, 17. murmurers and complainers, wal-
 king after their own lusts, but co-
 uetise your selues, saith he, in your
 most holy faith.

4. The first precept is, Feare
 God: the Second Honour the
 King: as if the wiseman would
 say, both goe together. To shew
 that we must homage our hearts
 to our heavenly father: It is so
 manifest as none cannot but
 know it, yet seeing we liue in that

calamitie of times, when men forget almost whose creatures they are, we had need to be put in minde of this duty which we owe vnto the king of kings. Faith saith, he is our Father: obedience saith, Ergo worship him. Our allegiance towards him is deuotion & loue, & nature hath taught vs to acknowledge as much. The light which is borne with vs doth shew vs, we haue a duty to performe to the God of heauen. The greatest Emperors of this world are his subiects, they haue God ouer thē and men beholding what they do. Like the poore and naked Indians, they will tell vs that religion is no matter of policie, & that there is an other magistrate then the magistrate of this world, to whom in nature they yeeld obedience.

D. in. 7. 10

We are all Gods creatures by existence, his Children by law, his children by adoption, his people by obedience. Thousand thousands serue him in glory, who knowes as veritie, sits as maiestie, loues as charitie, and

rules as equitie. Heathen Philosophers can tell vs, it is ingrafted in man to pray to offer sacrifice: If we are distressed, wee seeke vnto God: If wee haue want wee craue succour of him: the submission therefore of our soules is the tribute wee should giue, while the soule is the soule.

5 Now as we shew our obedience to God, so ought we shew obedience also to those who haue a subordinate power, and are set ouer vs by God: it is not thee, said the Lord to Samuel, but it is me whom this people haue refused. It is not so much the ruler set ouer them by God as God himselfe, whom disobedient people refuse to obey: he that resisteth the power, saith the Apostle, resisteth the ordinance of God: because there is no power but of God. For the confirmation of this we find that God hath punished from time to time in armurers & mutinous people, as by that of Dathan, Corah, & Abiram, whom he made an example for others:

and

. Sam 8, 7

Ro. 13, 3, 7

Numb. 16

32.

and the Apostle S. Paul hath reference to this. When hee saith, Neither murmure you as some of them murmured, and were destroyed of the destroyer. These came vpon them for an example. With no euill in thine heart vnto the ruler of the people, for the bird of the aire shal disclose it: Should we not honour them whom God hath honoured? And loue them whom God hath loued? Doe we not sit down vnder their gouernment as vnder a shadow, keeping vs from the heate, and stormes, when we are defended from inuasion abroad, and oppression at home?

1. Cor. 10,
10, 11.

When the Queene of the South came from farre to heare the wisdom of Salomon, beholding his princely order, & magnificent state, shee had heard much, but saw more: what doth she, but by and by begin to magnifie the Author of Salomons state? O blessed be the Lord thy God (saith shee) which loued thee to set thee on the throne as King in stead of the Lord thy God: be

2. Chron.
9 8.

cause

cause thy God loueth Israel for euer, to make thee King to doe equity and righteousness. As if she would haue said: O Salomon, such a state, such a government, such a peace, such a time, such a temple, such wisdom it is not of man, nor from man, Blessed be the Lord thy God which loued thee, to set thee on the throne of Israel.

7 Affectionate were the hearts of the people to David their king, whom God had set ouer them, what should David adventure himselfe? O no: better it were that many miserie, yea, tenne thousand, say the people (as it were with teares of thankfulness:) God saue our David, for if David goe, the light of Israel is extinguished: they would not the least hurt should befall him, who was the stay of them all, and therefore as humble suppliants seemed to begge his preservation at the handes of God. Those of Bethulia sayde to Iudith, thou art the reioycing of our Nation, good Iudith, thou hast

1. Sa. 18, 3

Jud. 14.

done much good in Israel blessed be thou of God,

The Apostle willet that prai-
ers and supplications and gi-
uing of thanks be made for all,
for kings and all that are in au-
thority, that wee may liue a
peaceable life vnder them, in all
godlines and honesty. Greate
cause had the men of Israel to
beseech God, that Iosias might
continue with them: for if hee
were taken away, it was because
hee should not see the euill to
come. O, saith the Prophet, saue
and deliuer David from the
hand of strange children, that
there be no leading into capti-
uity, nor no complayning in our
streetes.

And thus should we adde vnto
obedience loue: to loue prater,
for whome God amongst men,
hath set in commiſſion with him-
selfe to rule for him His debetur
(saith Tertullian) honor, propter
excellentiā, timor, propter datā
potestatem: obedientiā, propter
morale debitum: amor propter
affectionis operationē: To these

1. Tim. 2,

Psa. 144
10.

Tertul ad
ic. sp.

honour

honour is due, for their excellen^e
cie: feare, for their power giuen
them: obedience for ciuill dutie:
tribute for the preservation of
peace: loue for affection, which
bringeth forth prayer and piety.
so what should Christians of, al
other in the world, but honour
them whom God hath placed in
his owne roome for the establi-
shing of his owne lawes & wor-
ship here beneath amongst men,
and specially appointed ouer his
Church, which is the company
of Christian people for the quiet
and conseruation thereof, accor-
ding to that of the Prophet spo-
ken long before, Kings shal be thy
nursing Fathers, and Queenes thy
nursing Mothers?

E(4.49
23.

Chap. 21.

That Christians may lawfully enjoy earthly commodities, and possesse riches, but how should they be affected towards them.

Who considereth of two parts, the one earthly, the other heavenly, hath answerable hereunto means allotted him of God, for the preservation of either and therefore first temporall things for the state being, and in good time eternall, for the time to come. Before God created man, he first made him proud: so & God said. Adam, haue dominion ouer the fish of the sea, the fowles of the aire, and euery thing that moueth vpon & earth: & again, Adam, I haue giue thee euery hearbe bearing seede, and euery tree in which is fruit: and so euery thing I giue Adam, and Adam is onely to serue God

Gen 1.28.

29.

Ge. 24. 35 Abrahams seruant sayde, God hath blessed our Maister Abraham wondrously, he hath given him sheepe & Oxen, siluer and gold, men seruants and maid-servantes. Iacob (speaking of his two bands of great herdes of sheepe, and cammels that went befoze him) saith, With my staffe, (or without any pzeuision at all, a poore lone man as it were) came I ouer this Iordan: Lord I am not worthy of the least of thy mercies. As if Iacob should haue said, these Kine and Bullockes, these Asses and Feales, all this substance round aboute me, They are the mercies of God, and so come from the great storehouse of heauen.

Iob. 1. 1 There was a man in the land of Uz, called Iob, an vpright and iust man, and one that feared God and eschewed euil, saith the holy Scripture: The next thing mentiones of Iob is, his substance was very great, yea, hee was the greatest of all the men of the east, he was withall iust, vpright & one that feared God

hee did not forget God when hee should most haue remembred him, that is, when he was blessed and prospered by him: but as he abounded in riches amongst men, so did he also encrease or abound in deuotion towards God, whom he feared: Iob did sacrifice euery day: Heere was right possessing of earthly substance rich & godly together, rich in godly actions: this was a rich man indeede, when both met together. If riches encrease, there is the encrease of riches which are giue from God himselfe: Set not thy hart vpon them, there is the ble of riches, and wish what prouiso wee doe enjoy them.

Psalm.

2 To call in question whether Gods people may possess: earthly commodities, is an inuention more strange then true: hee which would haue euery Tribe apart allotted for an inheritance, for them and theirs amongst his people, did extend no other, but that they should successiue-ly haue an inheritance to possesse: and why? hee hath quen-

10f. 14. 1.2

the

Mat. 25,
17.

Nazj Or.
cōtr. Iulian
Mat. 19.
21.

Theodore-
tus lib. 3
Cap. 11. 12

the earth, and earthly things vnto the sonnes of men. The lawes of nature and Nations tell vs, that amongst men there must be meum & tuum: mine and thine, and the Gospel doth well accord with this as requisite amongst Christians. Accipe quod tu um est, take that which is thine, or that which God hath allotted thee out, and giuen thee to enioy. The Apostles say, where shal we buy, so there was possessed where withall to buy. It was a moere irreligious, rapinous, and scolding deuice of Iulian, to spoyle and pray vpon both the goods of the Church, and people of God, after this manner, if thou wilt be perfect, leaue all that thou hast, onely seeke treasure in heauen, this is fittest for men of your profession, who haue renounced the world. The like said Eelix that was a great agent vnder the before named Iulian, beholding the magnificence, and ornaments of the Church, with what sumptuous beuells is the sonne of Marie mistred vnto? in short time this

vnhap.

Unhappy Felix did com to wretched end. The like saide Auxentius, when hee would haue the Church and Church possessions, to wast and consume them as he list; but S. Ambrose tels him, if Naboth would not leaue his Fathers inheritance, shoulde I (quoth he) leaue Christs inheritance?

These be but shifts pretended, when the greatest persecutors of Christians could formally tell them, Their God was no gatherer of money, or possessor of riches, and that their account shold not bee for thinges transitorie; wherefore they did them good, in unburdening them of these troublesome possessions, and as for greater reueneues, down with them, downe with them euen to the ground.

3 There was no siter way (as these men thought) of ruining Christs religion, then by taking away those means, whereby the exercise of Religion was continued; and surely it was so, for soone would the publike pra.

rise

Is. 13. 14

ctise of religion decay, were there not some meanes by temporall commodities for the continuance thereof. To this end therefore endowmentes were first allotted out by God to the tribe of Levi, and since hath he stirred by good men, to shew great bountifullnes this way.

Ex. 36. 3

The people neuer thought it a burden to bring vnto the tabernacle, and the well disposed haue been glad they had somewhat to dispose for the setting forth of the seruice of God; accounting it a mercy of God, they had the honour to do good.

For the vse therfore and exercise of Christs Religion, we see in the first place, not only how lawfully, but how religiously these temporall and earthly possessions may be enioyed, and that the Church may vse lawfullie those benefites, wherewith God hath blessed her.

Eph. 1. ar
61.

For the state of Christians in generall both the hungry countee of those (of whom Euphaneus maketh mention in former

(times)

times) and the running fancie of the Anabaptists of latter time, who would bring in a mingle mangle, partly cōsisting of a platonicall community, and affected pouerty, is most dissonant frō the state and gouernment of Christians, who should rather be helpfull then chargeable to others, & by workes of deuotion, hospitality, and such like honour God.

Pharao cries vpon the Israelites to haue them make their stint and number of becks, and yet takes away that which might preel them meanes to accomplish their workes. Christians must feed Christ in the hungry, cloath him in the naked, harbour him in the harbourlesse, let these men shew how this shold be done, if earthly riches be not possessed? but riches (say they) are the Hammon of iniquitie, and the possession of them is the roote of euill. True, some men haue hurt themselves with weapons, not vsing them as they ought, as these do in misapplying of holy Scriptures, therefore

Ex. 5, 10.
11.

Luk. 16, 9

take away the ble of good, gene-
rally from all. This is a far fet
inference, and from the rule of
common reason. That riches
are called the riches of iniquitie,
it is not so saide, as if they were
in themselves so, but the defaulte
is, that oftentimes they become so
by the fault of those that possesse
them. It is not ἀργυρος, the mat-
ter of mon-y, but it is φιλαργυ-
ρία, that same loue of money,
that is the roote of euill. Sathan
soonest preuailed with Iudas that
bare the bag, yea. that loued the
bag. This was the cause of that
our Sauioz spake: How hard it
is for rich men to enter into the
kingdom of heauen, because rich
men for the most part are so car-
ried away with the loue of riches,
so that they oftentimes forget &
forgo the loue of God for a little
drosse and baggage of the world.
This was the cause that made
the young man in the Gospell sor-
rowfull, every word of our Sa-
uioz was a sworde that did
peare his heart. See, and there-
fore make no delay sel, and there

Mat. 19

16

foze depart frō hence out of hād ;
 All that thou hast, and therefore
 thy whole substance, Giue, and
 therefore freely bestow, vnto the
 poore, and therefore to them that
 cannot recompence thee againe.
 The text saith, Hee was rich and
 went away sorrowfull, and surely
 so it is, that rich men in these ca-
 ses are much sorrowfull.

Christ our Saniour likeneth
 riches to thornes, and if riches
 be in conetous mens hearts, no
 maruaile though they haue many
 sorrowes. for the nature of
 thornes is, they are pricking and
 choking, and they grow thicke.

Mat. 13,
 22.

4 Now though riches some
 times, and to some men are the
 occasion of euill (when wee seeke
 them to follow vanities and liue
 without controulement) it dooth
 not therefore follow, that they
 are so generally vnto all. True it
 is, that wee should not trust in
 such vncertain riches nor stay
 our selues vpon these inferiour &
 transitory thinges, but minde a
 state of all continuance to come ;
 yet this renouncing of the world

in affliction and loue, doth not enioyne an other contempt of all earthly benefites, which we may vse to the good of our selues & others, & yet sometimes forsake for the loue of heauenly things.

When Chyst our Saviour saide, Feare not them which can kill the body, he doth not exclude all reverence and feare to bee giuen vnto such, but the meaning is, doe not so feare them, as you neglect to feare him, which hath power to kill both body and saule. When he sauyeth, Labour not for the meate that perisheth, but labour for the meate which perisheth not: He doth not thereby dehort vs from labouring for the meate which perisheth, but this is spoken per modum comparationis, by way of comparison, that is, doe not so labour for the meat that perisheth, that you neglect to labour for the meate that perisheth not: So when hee sayeth: First seeke the Kingdome of God, and the righteousnesse thereof: It is not contradictorie

Iohn 6, 27

Mat. 6, 33

to

to that of the Apostle: Provide
 afore hand things necessarie, 2. Cor. 8, 2
 Provide for things necessary,
 hath his time: so that our Sa-
 uours, *Primum querite regnum*
Dei, be first remembred: First
 seeke the Kingdome of Heauen,
 and the righteousness thereof. It
 was not said in solicitude, in
 carefulnes, but in labore, that is,
 in labour, thou shalt eat thy
 bread, nay, it is not so much the
 care, as the inordinate care
 of earthly things, which the
 Greeke text hath, *μέριμνα* that is
 there dehorted. The care for the
 life present and things necessa-
 ry thereunto, is in the Apostle
 commended, but in the Evan-
 gelist, the care of heavenly things
 is preferred, hee that provideth
 afore hand for things of this
 life, as hee that giveth his vir-
 gine into marriage, doth well,
 but hee that provideth for
 things appertaining to the life
 to come, as he that giveth not
 his Virgine, doth better. The
 desires of things necessary for
 our abode heere are manie,

1. Cor 7,
 38

Ge 29. 17.

Lu 10. 41

but the desire of and for our heavenly being is moze commendable: Rachel was the fairer, though Lea was the fruitfuller, our onely care to possesse heauen and heavenly thinges, is like Marthas part, which Christ said, should neuer bee taken from her.

5 This notwithstanding, a sufficiency for the maintenance of life, the lawfull vse of worldly goods & possessions may be continued, so we vse them as Mariners do their oares to help them along till they come to the ha- uen, or as way-faring men doe their staves, which willingly they lay aside when their iourney is done; the scope is, that we be indifferent vnto riches, & thinke of them in Christianity, as the Philosopher himselfe did concerning the state of felicity: Si adiunt ornant; si absunt non colunt. If we haue them, they help vs; if not, they do not vndo vs: because Christians can be rich with a litle, and content howso- euer, hauing learned with the

Arist. Eth
lib.

Apostle

Apostle both to abound and to want ; knowing that they brought nothing into this world, neither shall they carry any thing out.

1. Tim 6. 8

Thinke, and thinke againe (saith saint iulien) That we Christians are not borne for this world, or to enioy the riches of the same : but we looke for farther & better riches to be receiued and possessed in the world to come.

Epi 3. 12
who are

6 It is the insatiable desire of riches which is so often reprehended: take heed to your selues, least at any time your hearts be oppressed with the cares of this life, and that day come vpon you vnawares . The Eagle dies not so much of age, as of hunger: of all birds none doth more so are old with vs then couetousnes, What should we be so earnest vpon the world, which we must shortly leaue? how should we vse the commodities thereof but as the Egyptians did their bondmen for vse onely, euer more longing of greater riches else where? D. 1. 11

Luk. 21.

1. Mach. 4
17.

Judas Machabeus saw his men ouergreedy of a little gaine, and thereupon to begin to desist from the battell they had in hand. Judas willet them to follow on the pursuite of the enemy nowe flying; for, quoth he, in the ende you shall safely take the spoyle, or at last you shall haue riches enough: Let vs not stay vpon these transitory things too long, forgetting the present occasion we haue in hand, but let vs goe forward in the course of Christian profession wee haue undertaken, there will come a time when we shall take the spoile, and haue treasure to the better sort of our desires.

7 The touchstone is sayde to trie gold, and gold is sayde to trie men: If one should haue offered Alexander the greates commodity to the value of twentie pound, & shewed him the meane and manner how to gaine it; Alexander would scarce haue hearkened, or giuen care to such a motion, because his minde was vpon gaining kingdomes & Em-

pires

ptres. In like manner tell a heavenly minded man of compassing greate possessions, and laying vp much treasure, hee will not much respect the discouraging of these matters. for why? hee mindes the getting of greater matters, or the laying vp of treasure in heauen; and after this manner did Abraham and Iacob, and many others possesse riches, hauing their minds euer set vpon better riches to come.

And here is the manner, how christian men may enioy riches, and hold earthly possessions, *Si nihil amando possidetis* (sayeth Gregory) *etiam possidendo relinquitis*: If you doe not loue them as you possesse them, you do leaue them in possessing them: *Relinquere possumus etiam retinendo*: We may leaue them euen when we possesse them. The reason is, wee do not loue them: or set our hearts vpon them, wee rest content with that God hath bestowed vpon vs, & for that insatiable desire of gain in the name of God let it goe. A miserie

is it vnder the sunne, men lue
pooze that they may die rich, and
make no end of gathering (they
know not themselues for whom)
so they may leaue rich Exe-
cutors, but they respect not the
state of their needy soules: there
are riches that no shipwreck can
take from vs.

Chap. 22.

How Christ exhorteth to forsake
Father and Mother, and al for
his sake.



When wee heare by
that of Simeō, that
Christ our Sau-
our Was the light
of the Gentiles,
That by him came grace & truth,
that he is our righteousness, we
readily hearken vnto all this,
and can finde in our hearts
to beleue it, and wee doe well in
so doing: but when we heare on
the other side, that in following
of him, we must take vpp our
crosse, deny our selues, leaue fa-
ther and mother, and all for his
sake, we draw backward, and be-
gin to say with the men of Ca-
pernaum, Durus est hic sermo,
This is a hard saying, and who
is to endure it? We perswade our
selues, we loue Christ and think
we haue discharged this loue in

Luk. 2. 32.

iohn 1. 17

1. Cor. 1

30,

Mar. 8.

24.

Luk. 14. 26

iohn 6. 60

Oe. 29, 27

a little beleeuing in him: No, it is not so: if we did loue Christ indeed, then would we forsake al strange loue for his sake. When Iacob loued Rachael, hee left his kindred and country. If wee loue Christ indeed, then where are the properties of true loue, in forsaking al for his sake, & giuing him our hearts?

2 All creatures (say the Philosophers) desire their center, and do no where rest but in their proper spheres; the spark of fire tendeth byward, the floods and all waters haue many turnings, and windings, but they neuer cease vntill they come into the Sea, that common receptacle of all waters: the soule of man hath her center, which is God: shee neuer resteth vntill she be there, and when she is there, she would not be remoued, *Fecisti nos domine propter te, & inquietum est cor nostrum donec perueniat ad te:* Lord thou hast made vs for thy selfe, and our heart is vniquiet vntill it be with thee: We need not maruaile to see men, which

Aug. ued.

are

are addicted to the loue of the world, or the flesh, or any thing (except God) how they are often troubled and vexed, how they are weake, weary, and full of discontent: the reason is, they are not in their proper sphere, & which is in the loue of God. It is saide that when Christ came into Egypt at his flying from Herod that all the Idols there fel down: and sure it is, that when the loue of Christ doth come into our hearts, all the Idoll desires of the world, and the flesh will falte nothing; No man can serue two masters, that is, at one time two masters, commanding contrary things, so doth the loue of Christ & the loue of the world. wherefore let vs leaue the one & cleaue vnto the other. least learning vnto the one, we forsake the other, & our selues be forsaken of him.

Mat. 6. 24

3 And should wee not forsake all the world for Christs sake? Should wee not leaue chaffe for gold? Puddle water for the fountaine of life? Straw and stubble for precious stones, nay, vile

earth

1. *King. 11*

20.

Math. 19

27.

earth, for the heauen it selfe :
 When Elizeus followed Elias his
 maister, he left his Oxen plow-
 ing, as if hee had now a better
 husbandry in hand. When Christ
 called his Apostles, they left
 their fishing (and yet continued
 a trade of fishing still, for now they
 should be fishers of men) they fol-
 lowed him. & Peter saith, Domine,
 reliquimus omnia: Lord, we haue
 left all: what was this All, but
 some old Boate, and a few rottē
 tozn nets: for these were now in
 the mending: was this that all
 Peter left more too at this
 time, then Alexander the greates
 could desire, for Peter left the loue
 of the world for the loue of Christ,
 which was more, and of more
 worth then many worlds. The
 Apostles indeede, sayeth Saint
 Austen, left not much, but yet
 looke what they were willing to
 leaue for the loue of Christ, and
 we shall find it more then many
 kingdomes. By this example of
 the Apostles, we learne to for-
 sake three things, for the loue of
 Christ; by their Nets, the plea-
 sures

lures of the flesh, which are wont to take men and snare them; by the ship, the riches of the world, which doth carrie vs away from the haven of true rest: by their father and mother, those things that are neerest and dearest to vs in the world: all these must we leaue for the loue of Christ.

4 There is a neerer coniunction between Christ & the faithful, then there is with Father and mother: of them wee haue *Elle naturæ*, a being in nature: but of Christ, *Elle gratiæ*, a being in grace: of them our being, of Christ our well being. To honoꝝ father & mother is the first commaundement, but to honoꝝ God is the first commaundement of the law; to shew, that to honour God is aboue all. It is sayd, Man shal leaue Father & Mother, & lue with his wife, but he must leaue father and mother, & wife, and all to dwell in loue with Iesus Christ. S. Ierome sayeth, if my father stood weeping on his knees befoze me, and my mother were behinde mee, pulling mee

Ex. 20. 1, 2

Mar. 10. 7

backe,

backe: If all my brethren, sisters
kinfolks and children on euery
side were about to retaine me in
a sinfull life, I woulde despise
them all, sling off my mother, run
ouer my father, to goe to Christ,
who calleth me.

Luk. 14, 26

Whosoever hateth not his Fa-
ther for my sake, a strange spech
to heare charity it selfe speake of
hate, and much moze to exhort it:
but consider how it is spoken, not

Luk. 5, 1

literally or simply to hate (for
how could he speake so, that so
much honoured his Father and
mother, and gave a law for the
performance of this duty of loue)
but if Father and mother wil be
loued moze then Christ or draw

Gen. 22, 1,

vs from his loue then (as God
said vnto Abraham, get thee from
thy own country and kindred)
so get thee in this case from fa-
ther and mother, yea, goe a step

Luk. 14, 27

farther, & animam tuam, a Gods
name forsake thy own life, for-
sake all rather then forsake the
loue of Christ: I take not away
Benjamin saies Iacob, for if Ben-
iamin be gone, the ioy of Israel

Gen. 42,
38.

is gone: O leaue not the loue of
 Iesus Christ, for if that forsake
 he, all the world cannot comfort
 he. In the sight of S. Mathewes
 Gospell, one excuseth him selfe for
 not following Christ, saying,
 Master, suffer mee to burie my
 father: hee had a loue to Christ.
 marie regard, of his father staies
 him from the performance of any
 duty: but our Lord admits no ex-
 cuse of carnall affection when hee
 calls: the father, saith S. Austen,
 is to be honoured, but euermore
 God is to be preferred, the father
 in earth should haue honour, but
 the Father in heauen more.

5 One compareth the state of
 a distressed man vnto that ste-
 ward in the Gospell, who was
 called by his master, suddenly to
 giue an account of great sub-
 stance committed to his charge:
 this man not able in the worlde
 to make any account, being afraid
 (his dealings had bin so slender)
 to looke his master in face, in this
 distressed condition he knowes
 not what to do, he must giue an
 account, a great account, and a

Luk. 16, 3
 Damasc.

great

great account suddenly, at last hee bethinkes himselfe of these friendes he had, and he resolues in this necessity to make triall of them, what they would do for him. He comes vnto the first of these friendes, opening his grief: this friend tels him that he could finde in his heart to do him good, but he had so many to pleasure that he must needes be pardoned for his time, and so leaues him. This done he commeth vnto his second friend, and sheweth him as vnto the first his miserable estate; prayes him to speak a good word for him: surely, saith he, I would speake for thee, but to tel thee a plain truth, when I come before thy M. I shall rather speake against thee then for thee: no way was this distressed man moze sorrowful then euer, hee hath one onely friend which hee had often injured, and therefore was ashamed to go vnto him, yet at last he comes and makes his moane vnto him. This friend had no sooner heard the case of this miserable distressed man

but

but forthwith he goes and maketh full satisfaction, and account in his owne person for all the debt.

The first of these three friends is the world, which hath so manie to pleasure, as the distressed sinners find: a little comfort, if at any time he craue helpe of it. The second friend is the law of God, which will rather speake against him then for him. The third is our Lord Jesus, the truest friend of all, whose love is more deere unto us then heart can conceiue; this is the friend that will stand by us when all faile us, & should wee not therefore forsake all for his sake? Should wee with Demas follow the world, because it hath a little more pleasure then Paul? No, S. Pauls crowne of glory will make amendes for all.

2. Ti. 4. 10

6 What shold possesse our hearts wholly, rather then the love of Christ? The soule is as an house possessed of a tenant, which is the love of God, that when the desire of earthly things doth come,

there

there is no rcome, the house is taken vp befoze. Wayfaring men, when they see the Anne sal, they passe along, wandring desires, when they see our hearts full of the loue of God, away they go.

Luk. 9. 58

Gre. in ill.

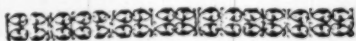
1. Sam. 7.

In the Gospell by S. Luke, a certaine man sayes vnto our Saviour, Lord I will followe thee: Christ telleth him that the Foxes had holes, the birds had nest, but the Sonne of man had not where to hide his head. In effect, if thou wilt follow me for profiters sake, and a little commodity here, thou art not fit to bee one of my Disciples: for if thou do follow me, it must be for loues sake, and this loue for my sake, must make the forsake all. Non attenditur quantum relinquitur, sed qua voluntate: It is not so much regarded how much wee leaue, as with what will we leaue all things in the world.

7 We readethat some heathen Philosophers haue left al earthly cares for the loue of learning: but much more should we doe it in following Christ, because too

many

many cares of this worlde doe much trouble vs, as much seruing did Martha.



Chap. 23

Of Christles many miracles, and what we learne by them.

That wee might learne to know him to bee the true Messias, which was sent into the worlde, Christ confirmed his heavenly doctrine by many heavenly deedes, that those whom his teaching could not moue at least his diuine working might compell. The people were content to heare his sermons, so th. y might see his miracles, and Christ was content they should see his miracles, so they would heare his Sermons. If I doe not the workes of my father (sayeth hee) beleeue mee not: If I doe them, though ye beleeue not me, yet beleeue me for my works sake.

Ioh 10.38

The

The works, which I do testifie of me. By which we may gather, whereunto tended the miracles of the sonne of God. These things are written that yee might beleeue.

Ioh. 9, 32, Let waivering mindes but consider a little his admirable workes in the worlde: was it known from the beginning. yea, since the world began it was not heard, that ever any man opened the eyes of one that was borne blind. N chodemus saith Rabbi, We know that thou art a teacher come from God for no man could doe these miracles that thou doest, except God were with him: nay, that which is more, Nicodemus, none could doe them except God were in him, and hee in God.

To manifest that he had power in earth to forgive sinnes, he sayes vnto the sick of the Palsie, no more but this, fili, dimittuatur peccata tua. Sonne, calling a poore miserable man sonne and bidding him to be of good comfort. To confirme that he,

was

was the bread of life, hee feeds a great multitude with five barley loaves and two fishes, to shew that he had authority ouer Sea and land, hee commaunds the waters and they obey him. To make his power known ouer the power of darkenes, hee chargeth foule spirits, who had taken by their denues in many distressed creatures, to come out, and they beseech him not to cast them into the deepe. To declare plainly that he was the resurrection fro the dead: he rased Lazarus, who had layen foure dayes in his grane. The Magicians of Egypt did some wonders before Pharaao, but they came not neere to Moyles doings, for they were but slender illusions: yet Moyles miracles came farre behind these of our Sautour. they were so many, they were so wonderfull, as none but God could effect them.

2 And this order did our Saviour Christ obserue, that from the power of his doctrine he proceeded to shew miracles, that if

Iohn 6.9.

Mat. 8, 26

1. 18. 43

Ioh. 11, 43

Ex. 7, 22.

his

his words could not preuaile, yet his workes might. By which workes it was euident how willing hee was to heale our infirmities, and how able to helpe al that still call vpon him to this ende, therefore in the first place serue his miracles to shew his power, that he was God, and that there is no disease so desperate, which hee by his onely worde cannot cure: and in the second place, his goodnesse, that there is none so miserable whom hee will exclude, who excludes none

1. King.
22, 5.

Iosaphat the King, when hee was at a great straine, and knew not what to doe, at last hee resolved vpon this: Make counsaile of the Lord, I pray thee: as if hee should say, I will go seeke helpe of God: when we knowe not what to doe, or which way to turne vs for helpe, wee may resolve vpon this: wee will goe to Christ, hee was mercifull on earth, and shewed many miracles in helping all that came vnto him, and hee is the same still, sit-

ting

ting at the right hand of God in
heauen.

3 But now we obserue wee the
manner of his working mira-
cles, at one time hee speaketh
the word onely, at another, hee
toucheth the diseased, sometimes
hee cures in presence, at another
time being farre absent. In
some hee is lifting by his eyes to
heauen, in others hee prayeth
openly, all which want not a
mysterie, and appertaine as well
to the instruction of our faith,
as the direction of our life, and
are as part of the Gospell, be-
cause they shew vnto vs good
and isfull thinges. When the
Prophets wrought miracles,
they were alwaies praying,
but we heare Christ comman-
ding, and speaking the word
onely, and it is done. Hee
commandeth the windes, and
the Seas, hee chargeth diseases
to cease, and Devils to depart.
Vnto the Leaper he saith, I Wil
be thou cleane. Vnto the man
that lay by the poole Bethesda,
Take vp thy bed & walke: Vnto

Mat. 8, 13

Mat. 9, 24

Mar. 7, 36

2. Ki. 4, 35

1. Ki. 17, 2

John 5, 1

the

the wido wes sonne, Young man arise: And we may obserue by the way that vnto whom he gaue remedie, he oft times enioyned a duty.

*Euſ lib. 1.
cap. 14.*

The Church story doth mention a certaine Letter written by one Agbarus an Edissean vnto our Saviour Christ, the forme whereof was this: Agbarus the Edissean to Iesus the good Saviour in the Countrey of Iury. &c. it is shewed vnto me that thou and thy Disciples doe giue health to mortall men without hearbes, or medicines: for as the same goes of thee, thou doest bring to passe that the blind see, the lame walke, the Leapers are cleansed that thou doest cast out foule spirits and euen raisest some dead amongst the people. these things when I heard them of thee, I began to conceiue this, to wit, that eyther thou wert God, or at the least the Sonne of God, come downe from Heauen. In this we see that the myracles of our Saviour made the world to stand amazed at him

and the faithfull to beleene on him.

4 In the second of Saint Iohn when Christ had turned water into wine (for that was his first miracle) who did turne sorrowe into ioy, the law into grace, the Euangelist saith, hee began to shew forth his glory, & his Disciples beleued on him. for his miracles, they saw them and beleued on him: wee heare them and beleene on him: blessed are they that beleue, and haue not seene.

Iohn 2, 11

Ioh. 20, 29

And what else dooth the dailie hearing of his diuine miracles, but dailie encrease in vs faith more and more?

The Jewes reasoned within themselves, If this man were a sinner, hee could not doe these thinges. And Christ himselfe saith, for the removing of their incredulitie: If I had not done the workes which no other had done, they should haue had no sinne, but now they haue no excuse.

Ioh. 15, 24

Some will say, holy men of old wrought miracles, at the prayer

Ios. 10, 11. of Iosuah, the Sunne stode stil,
 2 King. 2. Elias and Elizeus did many
 4. 31. great and wonderfull works It
 1. King. 1. is so indeede, saith S. Austen, but
 if you marke the manner, these
 were farre inferiour to Christs
 miracles: These wrought by
 prayer, Christ by his owne po-
 wer: they as holy men, he by au-
 thority as God, they when they
 rased one from the dead did no
 more, Christ did manie, and
 of all sortes. It was but
 his worde, and his deede, vnto
 the blinde man, Receiue thy
 sight.

Lu. 18. 34.

E. 35,
 55. 56.
 Dan 12.

5 Compare wee a little Chri-
 sts miracles, with the testimo-
 nies of the Prophets long before
 his coming, hee hath giuen
 medicine to heale our infirmities,
 saith Elai. The eyes of the blind,
 the eares of the deafe are o-
 pened, the lame shall leape as a
 hart, the dead men shall liue,
 then shall hee preach the accep-
 table peare: all which accord
 with his miracles in the Goso-
 pell.

Our Saviour vpbraideth
 the

the Cities of Bethfuda and Chozazin, wherein he wrought many miracles, which were so perspicuous testimonies of his Deitie, that if they had bene done in Tyre and Sydon, they would haue repented sitting in sackcloth and ashes. Why did the Pharisees so much enuie him, but for his glorious workes, for which they should haue loved him? neuer did they pursue him more eagerly, then when he had nowe lately rayled Lazarus from the dead. Those who scorned him vpon the Crosse, could not of their owne mouthes iudge themselves, Hee saued others.

Mat. 10,
20, 21,

Ioh. 11. 48
Ln. 23. 35

6 For those miracles of our Saviour they ceased not in him, either a liue or dead. See what his power did: He was crowned with thornes, and now Kings & Emperours do cast downe their Crownes at his feet. What a death was that which did such thinges which all the liuing could not doe by weaknes hee ouercame power.

*Mat. 9. 21**Act. 5. 15**1oh. 14. 20**The in E-
psst. 10.*

Twelue Fishermen in short
time subdue the world vnto him,
by suffering and teaching men to
suffer, by dying, and teaching men
to die, he wrought miracles in
himselfe and (as he before promi-
sed) he wrought by his power
miracles in his Apostles. he cura-
red a woman that touched the
hemme of his besture, and Peter
cured diuers by his very sha-
dow: Verily I say vnto yoy, hee
that beleeueth in mee the workes
that I doe shall hee doe also, and
greater then these shall hee doe.
Whence wee see what was done
in beleeuing on his name. The
Primitive Church had manie
miracles: trees newly planted
are wont to require watering,
but hauing once taken roote that
labour ceaseth. We reioyce. (saith
Thomas Aquinas) that we are
past the beginnings, not to re-
quire signes againe: Now the
faith of Iesus Christ is establi-
shed in our hearts, dumbe and
deafe flesh is not opened: but the
dumbe and deafe heart, by the o-
peration of this word: neither is

Christ

Christ still without miracles, for he cured visibly and inwardly, the blindness of the body, and the blindness of the vnderstanding: he raysed three from the dead, & so doth he still three sorts of dead sinners: The first was the Rulers daughter, whom hee raysted, putting forth the multitude in the presence onely of her Parents: these are those whom he rayseth from secret sinnes, knowne only to God, and them selues.

Auf

The second was the widowers Son, which was now carrying forth of the City, and Christ met him by the way, and raised him: these are those who are going on in an euil course to the pit of destruction, but Christ happily meetes them, preuenting them with his grace, delivered to their mother, the Church, they become new men, and so liue.

Mat 9.24

Luk. 1.14

Ioh. 11.39

The third was Lazarus, who had been foure dayes dead, and Christ comes and weepeth, groineth and calleth at the Sepul-

cher: Lazarus come forth. These are those that haue layen long in their sinnes, and beginne to saue, for these Christ gonesth and weepeth, & these hee calleth by his grace at their dead harts, ready to restore them to life, and at last they reuiue, and when Christ rayseth these, hee workes a miracle indeed, and yet blessed be his name, for hee often workes this miracle. In the time of Elias the childe nased seauen times that was raysed from death, they leaue seauen capitall sinnes, that Christ thus rayseth to life. In the Gospell by Saint Mathew, the woman of Canaan sayes vnto him, my daughter is distressed: but wee say vnto him, Sonne of David thy daughter our redeemed soule is distressed. In the Gospell by Saint Marke, Christ said vnto one that lay languishing, Take vp thy bed and walke. this doth hee say to many, the bed may resemble the body, wherein wee lie languishing, while wee do serue the desires of sinne: wee

wolke

walkz. when wee seeve him
in newnesse of life : wee goe
to our owne house , when wee
prepare our selves towards hea-
ven.

7 By the workes of mer-
cie , Christ wrought miracles
vpon the body , and by those
he also dooth his worke mi-
racles vpon the soule. blind-
nesse is ignorance and error,
lameenesse is infirmity and way-
wardnesse of the will , Leprosie
is concupiscence of the flesh,
deafenesse is obduration of the
heart , the separation of grace
from the soule , is death : po-
uerty is the defect or want of the
knowledge of God , the poore
receiue the Gospell . Some are
binde by ignorance , these hee
illuminateth by the light of faith ,
some are lame by imperfection
 , these hee enableth by the
strength of hope some are Lea-
pers by contagion of sinne ,
these hee cleanseth by the me-
rites of his death : some are
hardned by the obduration of
heart , these hee conuinceth by

the calling of this world, some are dead by reason of sinfull life, these hee raiseth in the inward man to a spirituall life. some are needie and destitute of helpe, these he adozneth and cloatheth with grace

Christ (as was before shewed) reproveth those Cities for their unbelæfe, wherein his miracles were done, by a woe: woe be vnto thee Chorazin, woe be vnto thee Bethsaida, by Chorazin may be understoode the state of rich men, by Capernaum of carnall men, by Bethsaida, the wisemen of the world some of these miracles doth Christ worke in Bethsaida, in Chorazin, in Capernaum these should haue beleued, but did not, these ought to beleue, but doe not: The men of the olde worlde were ouerwhelmed in the flood for their sinnes: when they had no other law, nature was a law vnto them and of the Hea-then, the Apostle saith, that the inuisible thinges of him, that is, his eternall power and godhead are seene by the creation of the

world

Mat. 10
20, 21.

Rom. 1, 20

world, being considered in his
works, so the intent they should
be without excuse, because that
when they knew God, they glo-
rified him not as God. But
what should we speake of mira-
cles? if we open our eyes, and
look abroad into the world, there
we see them: If we enter into a
consideration of our selues there
we finde them. The Jewes
required a signe of Christ, when
they saw nothing but signes frō
him. Paulus Sergius in the Actes
saw but one miracle of Paul, the
Spittle wrought vpon another,
and by and by he receiued Paulus
preaching. We see not one, but
many miracles wrought not on
others, but vpon our selues.
Christ began to vpbraid the Ci-
ties, wherein his miracles were
done, Incepit, he began, as if hee
doth still the same: but to the
use.

Mat. 12.
18.

Act. 13.
12.

Mat. 20.
21-38.

8 A diligent consideration of
Christes miracles doth offer vpon
vnto our religious thoughtes
many things worthy of our ob-
seruation, as first, they moue to giue

Ex. 15. 1,

Mar 7.

37.

Chryf. 1. 6.

41. in Mas.

Lu. 15. 31

praise and glory vnto God: so did the Israelites when they saw themselves deliuered by a miracle in the red Sea. so did the people in the Gospell when with astonishment they cried out, Wee neuer saw it on^a this fashion: he hath done all tⁱnges well, he hath made the blinde to see, and the lame to go. When tenacity is brought to be liberall, then a withered hand is restored: when the meannes of brauery is giuen, the blinde and the dumbe in soule are cured: when a sinner is brought from going astray, and now called fro^m an euill custome of life, then the deafe heare: when a sinner is conuerted, one dead is raysed: and for these miracles wee giue glory vnto God. Secondly, they teach vs to haue recourse vnto him in all time of necessity: for when we see him full of pity & compassion, we learne not to despaire. but to trust in him: where we see hee can feede whole multitudes in the desert, where otherwise there was little hope

of succour, we learne how powerfull and how pittifull he is to relieue. Thirdly, these and the consideration of them may serue as an inuincible truth, for the confirmation of our faith.

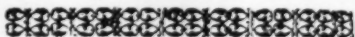
The Centurion saide:

Surely, this was
the sonne of
God.

Mat. 27.

54.

Chap.



Chap. 24.

Of Christes most diuine wisedome in aunswering his aduersaries, and all that came vnto him, and what we learnther by.



Ther come in order fro his doinges to his sayings, for hee began to do & teach in these, such was the diuine wisdom of the son of God, that it moued all that heard him to admiration, for why, he alwayes spake to the heart of man. When he was disputing in the Temple, the Doctors were astonied at his vnderstanding, when he exhorted the multitude, the people were amazed at his doctrine, when some should haue apprehended him, they say, neuer man spake as this man speaketh. And now behold a greater then Salomon.

Luk 3.48

Mat 7.

28.

Iob 7.4.

Mat. 12

42.

In the two and twentieth
 Chapter of Saint Mathewes
 Gospell, the Herodians sent by
 the Pharisees, thinking men vn-
 knowne vnto him. might sooner
 intrap him and that hee woulde
 not so much bewar of these, as of
 themselves, being men knowne
 vnto him. These Herodians
 come with a question of tribute,
 Maister, thou teachest the way of
 God truly, neither carest thou for
 any man, how sayest thou, is it
 lawful to giue tribute vnto Cæsar:
 They call him Maister, when
 they meane nothing lesse then to
 be instructed by him: they praise
 him, saith Saint Chrysostome,
 when their intent is to intrap
 him, as flatterers are wont when
 they would draw men whither
 they list. We know (as if they
 would say) thy sinceritie is such
 thou sparest none, no, not Cæsar
 himselfe. ic nobis, Tel vs, thy
 knowledge is such as thou canst
 sooner resolve vs. Christ percep-
 ued wel enough this sleight pro-
 ceeding refuseth their praise, re-
 proueth their hypocrisie, & calling

Mat. 23
16,

Chrysost. in
Mat. hom.

for a tribute penny, bids them go & do their duty in the name of God, to Cæsar as they ought to do. for that very inscription of Cæsars did shew them as much.

Mat. 22
25.

These men being answered, the Sadduces came vnto him with a captious question, putting the case of a woman which had seauen husbands, now to which of these should she appertain in the resurrection? If vnto any one of them, then injury was offered vnto the rest, which was euill: if vnto all, then must he admit a pluralitie, polygamy, which was worse: and therefore they thought by this subtle kind of question, to haue strongly inferred against the resurrection, and to haue grossly abused our Saviour at first dash. Christ soon disappoynts them of their purpose, which they missed of, and by and by shewes them they erred, not knowing the Scriptures, that the resurrection was not to be considered with any carnal conceit, that there was neither mar-

ring

tying, nor giuing vnto marriage,
for they were as the Angels of
God in Heauen. By which an-
swere they were at a Non plus,
whose wife of all why none
at all: to which of them? to none
of them. There is no marrying:
The text saith, they were put to
silence, as if now they had no
more to say:

2 After this a Doctoz of the
Law asketh him which was the
greatest commaundement in the
law a question at that very time
in controuersie amongst the
Iewes, concerning the precepts
of the law mozaicall, iudiciall and
ceremoniall: Christ compre-
hends all in briefe, as Salomon
did when he said, The summe of
all is, feare God, and to keepe the
commaundements. Thou shalt
loue the Lord thy God with all
thy heart, with all thy soule, &
with all thy mind, this is the first
and the greatest commandment:
The second is like vnto this. Thou
shalt loue thy neighbour as thy
self. Thereby shewing him the
scope of the commaundementes

Mat. 22
36.

Ecc. 1. 13

did tend principally to loue, and in this loue God did chiefly require the very affections of the heart, and therefore that they should not so much busie their heads about needlesse questions, as apply their hearts to keep the preceptes of the law, which in generality did consist in the loue of our God, and our neighbour, a short lesson, and yet wee are all our life about it.

Iohn 8. 4. 3 In the sight of S. Iohn, the Scribes and Pharisees bring him a woman taken in adultery, and set her in the midst, saying: Master, this woman was taken in adulterie in the very act. Now Moyses commaundeth in the law that such should be stoned, what sayest thou therefore: This they did to tempt him: If he should haue condemned her, then where is that mercy that all the world speakes of to be in thee? If he should not haue condemned her, then loe thou art cleane contrary vnto Moyses law: thus by a Dilemma, they thought to catch him Christ soundes the secretes

of

of their hearts, and willet h t hem
 after examination of themselves
 to procede to execute the sentence
 of Moyses law vpon the woman.
 In effect the law is iust but let
 iust men performe the equitie of
 this law. By which diuine an-
 swere, they all stand muce and
 confounded in themselves find-
 ing not where to repproue him.
 they sink away: which answer
 saith S. Austen, was iust & gen-
 tle, Puniatur peccatrix, sed non a
 peccatoribus. Let this siner be
 punished, but not of sinners.
 When some other of the Scribes
 said within them selues he blas-
 phemeth who can forgive sinnes,
 but God only? Christ knowing
 their thoughts, saith: whether is
 it easier to say, thy sinnes are for-
 giuen thee, or arise, take vp thy
 bed and walke: heere, saith Ter-
 tullian, he sheweth how was the
 Sonne of man.

Ter. lib. 5.
 aduer.
 Marcio.

4 In the sixt of Saint Luke,
 a diseased man is brought vnto
 him vpon the Sabbath day, not
 to heale him were want of com-
 passion: but yet to heale him,

Luk 6, 6.

were

*Lu^k. 23. 3.**Mat. 27.
12,**Mat. 21,
25.**Ludolph.
Vir. Christ.*

were to giue occasiō to the Phari-
sees of murmuring against
him: murmure or not murmure.
Christ doth the worse man good
vpon the Sabaoth day, & shew
them the end thereof: That the
Sabaoth was made for man, and
not man for the Sabaoth. In the
22 of the same Gospell, Pilat the
Judge asketh him, If he were the
Sonne of God. Christs answer
is, Tu dixisti, Thou hast saide it,
neither affirming or denying of
himselfe. When he was in the
Temple, the chiefe Priests
and Elders of the people, came
vnto him as he was teaching,
and sayd, By what authority doest
thou these things, and who gave
thee this authority: For Christs
authority to teach in the temple,
there is found this history. In
the temple of Jerusalem, there
were 22. Ordinarie Priests, &
as soone as any of them died, &
residue chose another in his place;
now it happened that Iesus for
his singular doctrine and godli-
nes was chosen to be one: and
there is great likelihoed that this

shoulde

sho uld bee true, considering that Iesus, at this time and other times did preach in the Temple, which thing, the pride of the Pharisees would otherwise haue hardly endured it, and therefore we perceiue at this time, they did not long stand about denying his authority.

Christ asketh them a question about Johns Baptisme. The Baptisme of Iohn, whence was it? from heauen, or of men: they reasoned among themselves, saying: If we shall say from heauen, hee will say vnto vs why did you not beleue him? & if wee say of men, wee feare the people. for all holde Iohn as a Prophet: then they answered Iesus and sayde, wee cannot tell, and hee saide vnto them, neither doe I tell you, by what authority I doe these thinges.

The like question to this, proposed he at another time vnto the Pharisees saying: What thinke yee of Christ, whose son is hee? They said vnto him, Dauids: *Mark 12,* 35.

Lu. 20. 42

Pf. 110. 1.

Mat. 22,

46.

he saide vnto the, How doth Dauid in spirit call him Lord saying, The Lord said vnto my Lord, sit at my right hand, til I make thine enemies thy footstool: If then Dauid call him Lord, how is hee then his sonne? And they could not answer him, neither durst they from that day forth, aske him any more questions. Thus our Saviour Christ, whether he were answering or opposing the Pharisees, they saw his diuine wisdom was such, as they could not but wonder at it, and no maruaile, seeing he was the diuine wisdom of the Father himselfe.

Lu. 11. 15.

When the Iewes objected vnto him, that hee cast out diuels by the power of Belzebub. First he asketh them, by whose power the diuels their children cast them out? secondarily, hee sheweth their great error & malice, in obiecting this against him for if he by the power of Belzebub should cast out Devils, then was Satan deuided against himselfe: if so, then could not his power

stand

stand, and therefore the summe of our Saviours answer was this, Whosoever casteth out devils, the same is cleane opposit or contrary vnto Sathan: But I, as you see, cast them out, it followeth therfore contrary vnto your assertion, that I doe this not by the power of Sathan, but by a power opposite vnto his: and thus they saw themselves snared in their owne snare: And in the trap, as the Prophet speaketh, they laide for other, is their owne foote taken. In the twelfth of S. Luke when one sayde, M. speake vnto my brother to deuide the inheritance with me, Christ sayeth, man, who made mee a Iudger though he were a Iudge both of quicke and dead, yet he refused to iudge in a priuate inheritance, to shew that his first coming was not to iudge, but to be iudged: this notwithstanding Christians may be Iudges in matters of concrouersie, as the Apostle requireth. 1. Cor. 6.

In the 13. of the same Gospel, he went thzough all Cities and

Townes.

Lu. 13, 23

Townes, teaching and iourney-
ing towards Ierusalem, then
said vnto him, Lord, are there
few that shall be saued? And hee
said vnto them: Striue to enter in
at the stright gate: This man
asketh of a high misterie exely
knowne vnto God about which
he needed not haue troubled his
head: Christ answereth not to
what he asked, whether there
were few, or no? but to what he
ought to aske, to wit, of entering
in at the straight gate, and there-
fore willeth all that heard him to
strive to enter in at that gate.
For questions or questioning, in
needlesse or intricate matters,
Christ saith vnto his owne Apo-
stles, It is not for you to know,
or to presse into the priuie cham-
ber of his secrets, whose coun-
sell is vnsearchable: wee should
prayse God in those things wee
know, & wonder at him in those
things wee know not: hee hath
giuen no man leaue to be ouer cu-
rious in his wokes, much lesse to
meddle with depth of his coun-
sel. Concerning the number of

Act. 1, 1,

the elect, or who they are, is more
then man should meddle withall
we know not how soone God in
his endlesse mercie, may call these
whō we are often ouer prone, to
pronounce as vessels of wrath.
For such depths, curiositie is it to
examine, presumption to deter-
mine, impossibilitie to conclude,
want of charity to censure. While
God doth affoord time of amende-
ment, and space of turning vnto
him, what should we but in chris-
tianity hope the best? When Pe-
ter saide vnto Christ, Lord what
shall hee doe? Christ answereth,
What if I will that hee tarrie till I
come, what is that to thee follow
thou mee? Hearken vnto that
which doth appertaine vnto thy
selfe: and let that alone which in
the vnspeakable purpose of God,
doth appertaine vnto others. *Aug. in*
Austin sheweth, that it hath been
the manner of busie heads in all
ages, because they wold not bee
idle, & specially of the Monaches,
to bring themselves vnto a labo-
runt of a number of vnnecessary
questions: as it is the manner of

*Ioh. 21, 22**Aug. in
Gen. ad lit.*

many

Mat. 19,
17.

many now adayes, vnto whom these answeres of our Saviour before mentioned are sufficient: Whē Pilate asketh what is truth, Christ answered not, he would not shew what was truth (saith one) to a despiser of truth.

7 When the young man sayde vnto Christ, Good Maister, &c. Our Saviour saith, Why callest thou mee good? there is none good but onely God? A strange answer we would thinke: Why Lord thou art God, and therefore well might he say vnto thee, good: but when wee consider the matter thoroughly, wee shall perceiue that Christ in this answer had reference to that which this young man thought of him, not what he was, esteeming him onlie some good and iust man, and no more, againe, we are taught by this answer to turne away the eyes of our minde, when we are praysed of others, & thought to be good of men, saying with our selues, we are not worthy to be called good: There is none good but God, Iudeth when shee was

Iud. 16, 2,

praised

prayed of the people, she turned
their prayse to the praying of
God: so the blessed virgine did,
as hath bene said, when she was
magnified, her soule did magnifie
the Lorde, other magnified her,
but she God. In these and many
other answers of our Sauioz
to those that came vn o him, look
how many answers, so many
instructions haue wee, both for
the strengthening of our faith,
direction of our life. Apertis pal-
cimus, obscuris exercemur, saith
S. Austen, by plaine scriptures
we are fed, by harder exercised,
now in Christs most diuine an-
swers, we learne these things.

Luk 1.46

Aug. de
Sero domo
Serm. 11.

8 first in that he so answered
the chiefe Pharisees, that they
could not tell which way to turn
them, it might make them well
reason, whence is this wisdom,
surely it is not of man: S. Je-
rome saith, Qui ad tantam sapi-
entiam credere deberent, mirati
sunt, quod caliditas eorum insidi-
andi locum non inuenit: They
who should haue beleued at so
great wisdom, onely maruailed

S

that

that their subtilities of deceiuing tooke not place, and so they lefte him, remaining still in infidelitie and hardnes of heart: O senselesse men, haue you not hearde with your eares, the mighty power of God? In Steele of reuerencing him for his wisdom, how could you find in your hearts to speake euill of him? The woman of Samaria, hauing but a little communed with him by the Well side, shee leaueth her water pot and goith into the City and saith: Behold a man that hath told me all that euer I did, is not he the very Christ?

9 Secondly, for the direction of our life, we learne by this of our Sautour, to haue respectiue care in aunswearing others, sometimes as hee did by silence, and sometimes also as S. Peter speaketh, being ready to give an answer to every man that asketh vs a reason of the hope that is in vs: which our Sautour did obserue with such boldnes and moderation as he caused the gainsayers to be confounded in themselves

John 4,

1, Pet 3, 15

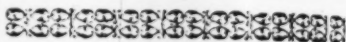
Mat. 16,
16,

themselves

selues. This in part also he exhorteth, when hee willet hys Disciples to be as simple as Doves, and wise as Serpents. In consideration of both these manner of instructions, we may reply with that of S. Peter, when Christ said, whom say ye that I am? Simon Peter answered and said, Thou art Christ the sonne of the living God: as if he should have said, the Prophets haue foretold vs of Messias to come, Tu ille es, Lord thou art he:

Mat. 16
16

Chap.



Chap. 25.

Of Christ our Saviour, what hee
did vpon the Sabaoth, and Fe-
stiuall dayes, and what Christi-
ans may hence gather, for the
obseruation of the same,



Do the better keeping
in a religious remem-
brance frō age to age,
some special benefites
receyued, as also for
the necessary rest of man, some-
times to be at leasure frō bodilie
labours & trauailes of this life:
so it was that almighty God did
permit, nay, expressly enioyne his
people frō age to age the keeping
of the Sabaoth, and solempne ob-
seruation of other festiuall times
& seasons, as memorials of some
publike benefite receiued from
him. that in keeping a solempn
obseruatiō of these times of rest,
the people for their parts might
not only call to remembraunce

Leu. 23:1

Gods

Gods goodnes past, but also direct their desires to the obtaining of a future rest to come: When that heere in earth did as it were put them in minde of a ioyfull Sabaoth, and festiuall solemnity, they should one day keepe (by the grace of God) in the Kingdom of heauen. For this cause first did the Fastes which are appointed go before the Feastes, signifye our condition in the life present, but the Feastes themselves our happy estate, to be enioyed in the life to come.

2 As concerning the Sabaoth, and other festiuall times, & seasons, for euery feast was in a generality called a Sabaoth we finde both continued al along untill the coming of our Saviour Christ, who did himselfe ratifie the lawfull vse therof by his own example vpon the Sabaoth dayes, he was often teaching in the Synagogue of the Iewes, and at other festiuall times, hee resorteth vnto Ierusalem as we finde in the Gospell, there to keepe (after the manner and auncient

Theoph. in Luc.

Luk. 6. 6

Ioh. 5. 2

Ioh. 1. 14.

Leui 23, 1

custome of the people of God their feasts appointed vnto them to be kept by the ordinance of God himselfe. Of this ordinance we reade in the thre and twentieth of Leuiticus. And the Lorde spake vnto Moses saying, speake vnto the childre of Israel, and say vnto them, the feasts of the Lord which you call holy assemblies, euen these are my feasts. There mention is made of the Sabbath, the Passouer, the feast of vneleuened bread, the feast of first frutes, the feast of tabernacles, concerning all which, Moyses not onely mentioueth, & God will haue these obserued, but also setteth down in particular with what circumstances, and the manner how.

Exo, 20, 1,

2, 3, 4,

3 When as now in the first table of the law, God had mentioned both his externall and internal worship in the two former precepts thereof, and in the third place, placed reuerence and honour to be done vnto his holy name: that there might also bee a sanctified time, separated from

other

others, for the obseruation of these holy duties: therefore in the fourth commandment both hee commaund a sanctified and holie time, to shew that as he had giuen lawes for his worshippe so would hee also ordaine a time for his worship: which time hee would haue to be holy, which holines he would haue to resemble his owne rest: the 7. day sanctified by him, his rest, so called in that he ceased the seventh day, as it is said. he rested, or ceased from the creation of the world, and was created towarde the end of the sixt day, that hee might begin to lead his life vpon a time sanctified.

And this comendment God setteth down in many words, as if hee were the longer expressing it, to teach his people to be the more carefull in the obseruing of it. The other lawes were onely negative, but this is both negative and affirmatiue. not onely shewing what we should do but what we should not do. Thou shalt keepe holy, and remember

Exod. 20,
4, 5,

that thou keepe holy. thou shalt not labour, and so forth as is expressed in the law. When the Prophets would shewe either wherein a people did honor God, or otherwise dishonour him, they mention it in keeping or not keeping the sabaothes, wherefore Esay saith, Blessed is the man that keepeth the Sabbath. And when the Prophet Ezechiel wold shew how the people had cast off all reuerence of God, hee expresseth it in this phrase of speech; Polluerunt Sabatha mea: They haue polluted my sabaoths.

Es 56. 2

Eze. 20.
16.

Mat. 5. 27

4 What our sauiour determineth concerning this, who came not to breake the law, but to fulfill it, we may easily perceiue. That part of the sabaoth which was ceremoniail, we acknowledge to cease. but for the law morall, that still to remaine the same for the rest of our very cattell, and therefore much more the seruants that liue vnder vs, and principally for the religious be it hath amongst Christians. that God may still haue a sanc-

tified

tified time consecrated before
 others vnto his worship, and ma
 a vacation from bodily labours,
 as agreeable to the condition of
 his estate, which dooth require
 rest.

Mention is often made in the
 Gospell, what our Saviour did
 vpon the Sabbath dayes, be-
 sides his teaching, he cured ma-
 ny that came vnto him, and had
 much a do with the Pharisees in
 shewing them their superstiti-
 ous obseruatiō of the same. The
 right vse whereof he most truly
 obserued in doing so many sanc-
 tified workes therein, in curing
 diseased creatures, which the
 rulers of the Synagogue could
 not brooke.

In the fifth of Saint Iohn hee
 bids the man that had long time
 layen by the pooles side to take
 vp his bed and walke. Now this
 (saith the Euangelist) was the
 Sabbath day, if the man had not
 bene cured, how could he haue
 borne his bed, who was before
 borne of others? If it had not
 bene vpon the Sabbath day.

Luk. 6, 6,

Mat. 12, 9

Mar 3, 1

Lu. 13, 4

Ioh. 5, 9

Ambr. de

fidelib. a.

ap. 5, 10.

natur. 1, 10.

maior. 1, 10.

officium.

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Luk. 6, 6,

Mat. 12, 9

Mar 3, 1

Lu. 13, 4

Isa. 58, 9

Asker side

side lib. 2.

ap. 3, 10.

natur. 1, 10.

mar. 1, 10.

officium.

Mt. 12, 9

happily there had not bene so many eye-witnesses of the power of God. Incurring another upon the same day Christ tooke occasion to shew the end of the Sabbath, that it was made for man, and not man for the Sabbath: as also to manifest the workes of the Sabbath, what they were, and of what nature, to doe good vpon this day, were it but to a oumbre creature. Christ did not disallow, and the Pharisees did not amisse in lifting out an Ox, or an Ass, from the ditch vpon this day, but howe much more was it agreeable vnto the sanctifying of the Sabbath, to helpe a distressed man, and to loose one whom Satan hath bound, loe manie peeres?

For the superstitious obseruation of the Sabbath, which the Jewes vsed, it grew, as wee may perceiue by our Saviours discourse with them, from very ignorance of the very first institution. It was not saide. Orto celebrabis, Thou shalt celebrate

the

the Sabbath with rest but Sanctificabis. Thou shalt sanctifie or thou shalt keepe the Sabbath with a holy rest.

Againe, to shew that charitie, which is the summe of the lawe in generall, is to be preferred before any lawe in particular, (for I will have mercy, and not sacrifice saith the Lord) *Lev 6, 6* Christ our Saviour, as we see, chiefly aimed at doing good upon the Sabbath day: secretly to intertreat thy neighbour, or openly to cure a pious mans health. Was with the Pharisees no breach of the Sabbath, but to do good upon him, the Sabbath is broken. For the kindling of fire, but chiefly the gathering of sticks was it not punished in a very high degree: and therefore not the least action to be done upon the Sabbath day: these men considered not how the first institution required strictness which in that instance is manifest, for the deterring of others: contempt is one thing, necessity is another, *Lev 6, 2*

which Christ shewed in excusing his Apostles. When they were murmured at for plucking the eares of corne vpon the Sabbath day. The ignorance of the Pharisees did claime onely to the letter of the Law: Christ addeth a fawourable dispensation. & con-
Iohn 5, 20 firmes what he had done: Hee that cured me, said, Take vp thy bed and walke, or he that bid me will beare me out in that I doe. He said vnto me, Take v^y thy bed and walke.

Gen. 8, 4.

Ex 12, 41

Lu. 7, 37

Iohn, 2, 11

Mat. 13, 1

Doublelesse with great Reli-
 gion, did the old Israelites wel
 obserue and keepe the holy sa-
 bath of the Lord, which day
 God himselfe sanctified from the
 beginning: as this day Noe in
 the Arke rested on the moun-
 taines of Ararat: as this day the
 Israelites were deliuered from
 Egypt, when they rested from
 the oppression of Pharaos, as this
 day the people brought in Christ
 into Ierusalem with Palme
 boughes a little before his passi-
 on, as this day shewed he his first
 myracle at Cana in Galilee: as

this

this day after all the miracles
 to be wrought by the glo-
 rious resurrection of the dead the
 day full of grace, and by the
 resurrection of the body and the
 senses. (and the resurrection of
 whom no exception is made on)
 the Church celebrateth this day
 as her Christian Sabaoth by the
 Lord. This is therefore cal-
 led by St. John, Dies Dominice
 Lords day, from the resurrection.
 Concerning the alteration here-
 of, the Prophet Osee might
 seeme to speake, when he saith;
 I will caule their Sabaoths and
 Feastes to cease. The day of our
 Lord saith S. Austen, which
 we keepe as our Sabaoth. it is
 not onely a remembrance of his
 resurrection past, but a type and
 figure of that eternall Sabaoth
 which is to come. The alterati-
 on therefore in part is as thus.
 They did celebrate their Sabaoth
 with a remembrance of the cre-
 ation: we of the resurrection, they
 as a figure of grace, when they
 should rest from the servitude of
 Sinne, we as a figure of glorie,

Act. 20, 7
 1 Co. 15, 10,

κυριακή
 ἡμέρα.

Ose. 2, 11,

Aug de
 ciuit. det,
 l. 6, 22,

When

So then we shall rest from occasions
of sinning.

*Eus. lib. 3.
cap. 27.*

6 Eusebius sheweth vs of cer-
taine men call'd the Ebionites
which would keep the Sabbath
with the Jewes and the Sun-
day with the christians, like men
who would be of all religions: whi-
ch are indeed of none. Others
tell vs of the Petrobrutians, a kind
of men which would haue no so-
lemne and sanctified feasts, to
the honour of God at all. The
Jewes were not so superstitious
as these were irreligious. These
men are gone, but yet their
fancies in some part remaine:
for the former, to wit the super-
stitious manner of the Jewes,
in keeping their Sabbath, we
see it refused by our Saviour,
and the right vs to be kept how
and after what manner. The que-
stion hath been moued whether
the Machabees did well in vio-
lating the Sabbath: the que-
stion rightly proposed is other-
wise: whether the Machabees
in fighting that day did violate
the Sabbath many began to

*1. Mach. 2.
34.*

wake

warre scrupulous, Mattathias a
 good and goodly Captaine saw
 it was no time to stand vpon
 points, that now they must either
 fight it out like men, or be mar-
 red like brasts, to be tampering
 vpon nice matters of the lawe,
 when the enemies of God were
 ready to destroy the law and
 them, he thought good to defend
 themselves and offend their en-
 mies, which was approued, the
 case standing as it did. For
 the Sabbath dayes iourney,
 which consisted as some say, of
 two miles distance, for that the
 people placed their tents, or their
 uttermost parts thereof so farre
 from the Tabernacle, or that
 mount Oliuet was about that
 distance from Ierusalem, whi-
 ther the people on that day might
 repaire the discussing hereof is
 not so necessary. For the trauell
 of physicians, or any in case of
 necessity, so it be not ordinary v-
 pon this day men need not be so
 scrupulous, I will not say I re-
 use, as to say truth they are, if in
 this they remaine opinated.

27.1.12.

In the Christian obseruation of our sabaoth, to stand vpon a number of carious conceites, is without iudgement and learning, and is part Pharisaicall: It were to be wished that a serious and religious obseruation thereof, were made without further fruitles deuices of running fancies.

Num. 28,
9,

Pf. 119.

There are other daies for our vocation, the holy sabaoth is of our vocation to God, the people vpon other daies offered a Lamb, but vpon the sabaoth, two Lambs were offered, as if that day our deuotion should be doubled: Every day, would Dauid worship God, yea & seven times a day would he call vpon him, this is the day wherein we should call vpon God, more then ordinary, a day of prayer and meditation of reconciling our selues to God and man, of doing good, & sanctifying a holy time with holy conuersation, therefore called the Lordes day, because the Lord should chiefly be worshipped vpon this day.

7 In the second place for the obseruatiō of other festiual times & annual solemnities, it hath bene shewed that Christ our saviour went often vnto the feasts.

A little before his passion his disciples came vnto him saying: Master where wilt thou that wee prepare the Passecouer? As if they knew it was their Masters manner to keepe the feast nere approaching. For the feasts of the Jewes there is no question, as they were commanded of God. so were they euer solemnly kept of the godly, as they had their feasts, so haue Christians theirs. Christ our passecouer is offered for vs, therefore (saith the Apostle) let vs keepe the feast. They had a Passecouer, and we haue a passecouer too: they were deliuered out of the bandage of Egypt and we are deliuered from a bōdage too: they kept a solemn remembrance, & we haue as much cause as euer they had to keepe a solemn remembrance too. By their feast of aziz fruites, the fiftieth day after the passecouer they

Mat. 26.7

1. Cor. 5.7.

Leu. 23.
10.

held

held a holy assembly vnto God: We who haue receaued the first frutes of the spirit by the coming down of the holy Ghost, at the Feast of Pentecost vpon the Apostles, holde a holy assembly vnto the Lord also. The other of our Christian feasts, which concerne the chiefe points of our redemption, as the birth of Christ, his Circumcision, the Epiphanie, and his resurrection from the dead, haue so good vse in the Church, as the auncient custom, and christian manner of the best, and best learned, that haue liued vnto the Apostles time, is of moze sufficiency to make vs continue the godly vse thereof, then all that the deuilers of nouelties are wont to say to draw vs forced texts to the contrary.

Sathan is subtle, and neuer moze, then when he is chaunged into an Angell of light: to take away a solemn remembrance of him, who shed his bloud for our redemption: To passe ouer the memory of his birth, without any solemn and religious

obser-

obſervation, were the new way
to make both dutie and loue
ware colde in Chriſtians. and
by little and little to forget all,
(which wee may tremble to
thinke) Chriſt Ieſus and all.
Wherefore we cannot but muſe
whereunto that ſtraunge ſpirite
did tend, which was ready to
controule every Chriſtian con-
ſtitution which eagerly ſought
the euersion of our ſolemnne and
Chriſtian feaſtes. Theſe wee
keepe (ſayeth Saint Auſten)
leaſt unthankfulnes or forget-
fulnes ſhould grow vpon vs. &
therefore a ſigne is it for men to
ſpend their time, and trouble the
quiet of the Church, in ſeeking
to overthrow the Chriſtian uſe
of ſolemnne and ſeemely obſerua-
tions. By our feaſtes (ſayeth
Tertullian) ſpeaking in the be-
halfe of Chriſtians againſt the
Heathen) wee ſanctifie vnto God
the memory of his benefi-
t. E-
piphanie ſaith AEmus for de-
nying Chriſtian ſolemnities they
haue title in them except boldnes,
which charge vs that our aunci-

*Aug de
ciu. dei li.
10, cap. 4*

*Tertul. ad
Phyſic.*

*Epipha.
ho. 72.*

Gal. 4, 10

en rites come within the compasse of S. Pauls reprehension. You obserue times and seasons, no, no, there is no such matter, they are farre from fatall surmises of constellation, or any other Heathenish respects. There is no such feare. God be praised, in these seemly obseruations: wherefore vntil we see them more strongly refuted then so, that is to say by a few new names for our feastes, there is no cause but the Church should still continue them in Christian manner, as they doth, and so shall by the grace of God.

Christ our Saviour himselfe hath honoured these times by his blessed birth, his resurrection, and ascension by into heauen. at which times we honour him, as at all times, so especially, when we haue feastes consecrated to a commemoration of his goodness towards vs, when we in loue assemble, it is also a mean by honest recreation, to encrease amitie amongst our selues.

8 Sometimes we celebrate
the

the mention of the Martyrs and
Saints of God, who have lived
in former times, and this we doe
for no other end, but only to set
before vs examples of repen-
tance, of faith, of piety: Besides
occasion is offered of assembling
our selves in private prayer.
which the oftner we do, the grea-
ter is our deuotion, abuse taken
away, we see the keeping of these
is a commendable and christian
custome.

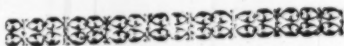
For the manner of keeping
our Christian frisks of alsortes
in generall: first the duties of de-
uotion, as prayer, hearing the
word of God, receiuing the sa-
craments, require our speciall
care, with these our laud and
praise is offered vnto God, and
therefore of the learned they are
called in Hebrew, Kaggei, of re-
ioycing: secondarily, at these
times we extend as we may, li-
berality vnto others, and there-
fore saith Saint Austen, festi-
uall times would haue liberality,
which make many blesse God
for his benefites. Last of all,

*Aug. in
Adu. Do.*

these

these solemnities exterp obserued, they do sometimes call be away from the inordinate carke and care of the worlde, and moue in our heartes viary good and comfortable thoughts in calling to mind, the time will come,

When we shall keepe
a Feast of
Feasts.



Chap. 26.

Of Christs weeping ouer Ierusalem, and what we learne thereby.



That it went not with the son of God wept in erth as it did with King Salomon, who spent his time in great royaltie in the world, or as it is said of Aristoxenus the philosopher, who led all his life amongst instruments of musick, we all know it fared otherwise with him, who did seldom laugh in the world, and the world as seldom laughed vpon him. S. Luke telleth of his sad tourney towards Ierusalem, how hee passed the way weeping, and what small delight he tooke in the peoples saana, or all the troupe about him: for as it is mentioned, while they were singing, hee was mourning. Christ was not moued

2. Chr. 9. 9

Lu 19. 41

with

with that which was without, but respects that which was within, not þ present but things to come moue him. He calls by his eyes to Ierusalem, and be- holding the City he had compas- sion vpon it and wept for it: he wept for them, which would not weepe for themselves. Dauid saith; Mine eyes gush out with water, because men keep not thy law. Chzistes eyes gushed out with watry teares, because they would not keepe his law, nay, they would not accept his loue. He saw the City and foresawe the ruine and misery thereof. He wept for it, foreseeing the de- solation, which would be lamen- table, & this he doth not so much by words as by teares.

1. Sam. 15
27.

2 The prophetes of olde haue sometimes spoken vnto the sons of men by sorrowfull signes: Sa- muel when he would manifest how Sauts kingdome should be rent from him, hauing the lapel of his coate in his hand, hee rent it in the midst. I. zechiel to shew the destruction of the people

rahes

takes a brycke Stone and laies it before them, and portrapes vpon it the City, and layeth Siege against it.

Christ at this time spake little, but his teares prophesied great sorrow to come, he came near the City, not so much in motion, as in commiseration. David wepte for Absolon, saying, Absolon, Absolon, O my sonne Absolon, I wold to God I had dyed for thee. Christ did as much mourne for Ierusalem as euer David did for Absolon. Ierusalem, Ierusalem, I would to God I had dyed for thee: no Ierusalem, I am now going to die for thee: What should I do vnto thee, that I haue not done?

1, Sam. 18

33.

Many a time came Christ toward Ierusalem, but hee neuer came weeping as now he did, because Ierusalem was neuer so neare desolation & ruine, as now it was and therefore Christ neuer sorrowed more, then now, when they were nearest destruction.

Was it for the ouerthrow of

the

the

the wals and goodly buildinges
that Christ wept: no, it was for
the sinnes of Ierusalem, which
should be the cause of all this:
what affection was here in the
eternall sonne of God, to weep
for unneful men: Euen then was
he weeping, when they were
most reioysing and laughing.

The Physition most weepes
when the franticke man is, or
seemes to be most merry, because
he knowes then the danger
is greatest, and therefore giues
ouer to administer physicke any
more, leauing him to be lamen-
ted of his good friends.

3 O that thou hadst knowne
in this thy day, those thinges that
belong vnto thy peace. Which
words were weeping wordes,
and vttered with an interrupted
voyce, and as it were for very
sorrow, breaking off in the mid-
dest, by a manner of speech cal-
led Apopsopesis, when there
is something more to be spo-
ken, but very sorrow would
not suffer him to vtter it. I
weep. but O Ierusalem which

art now reioysing, if thou diddest know the things which do belong vnto thy peace thou wouldest as well weep for thy selfe, as I do wepe for thee. Thou hast had a day of peace, but there is a day comming full of sorrow and persecution. O Ierusalem, because thou wouldest not accept the one, thou art like shortly to rue the misery of the other. In this Christ lamented their forgetfulness of their estate: in prosperity they remember not what is to come after all.

And thus heare we a mourning full Physition, weeping for his wilful patient, which would not be healed, nor receiue help though it were offered with teares.

4 The most doleful desolation that came vpon this City, so mighty in prowesse, so glorious in fame, so rich in all abundance, is set forth by those, who haue mentioned the tragicall ende, which befell about the fortieth yere after our Saviour suffered, the beholding thereof made

Egeſi. of

Eleazar one of the inhabiteurs, at the very tyme to breake out into this, or the like mournful oration. O Ierusalem thou greates and goodly City of the worlde, where is now the beauty of Sion, the top of the whole earth? where is thy glory, where is thy magnificence O Ierusalem? where is that Sanctum Sanctorum, where are thy priestes who were attendant vpon God as Angels? where are thy sages, thy yong men? O from what glory art thou fallen, to what reproach and infamie? O Ierusalem, Ierusalem? who can reade with due eyes the most wofull ende of this City and people? They refused the father and the sonne and God sent Titus and Vespasian, the father and sonne that neuer left them, vntil they were vitterly defaced. O Ierusalem, strongly did thy enemies besiege thee, but thy sinnes did more strongly assault thee. They sold the Saviour of the worlde for thirty pence, and what followed in the captinitie, thirtie

Jewes

Iewes were sold for a penny.
The Lord Iesus was apprehended
vpon Mount Oluet, and
vpon mount Oluet was Ierusa-
salem first besieged: the Lord
Iesus was crucified at the
Passeouer, and at the Passeouer
was all Ierolie, as it were shut
vp in a prison. Ierusalem sac-
ked, and in such sort as the Ro-
manes themselves confessed say-
ing; That valesse this people
had offended the God of heauen,
they could ne ver haue preyled
against them as they did. An ele-
uen hundred thousand, saith the
hystorie changed life with death,
and that within the circuit of a
short time.

Thus haue we heard of Chri-
stes weeping ouer Ierusalem,
and the cause which moued him
to wepe. by which without far-
ther application, we may consi-
der (as Gregory saith) that their
destruction is our admonition;
If the naturall branches were
cut off, the world may feare, when
Scipio saw Carthage burne, he
wept, being asked the reason for

that, sayth he, I know not what shall become of Rome: who can but sorrow when he cald to mind that Ierusalem sometimes the Garden of the world, is come to bitter desolation?

For thre causes did Christ our Saviour weepe, and at thre several times. First Christ wept that we should haue by so much the more our hope & confidence in him when wee see him weeping, which proceeded of meere compassion. Secondly, Christ wept to teach vs to weepe, and bewaile our owne miserie, as hee did the misery of others. Thirdly, he wept, to shew vs when we should weepe, even then when we thinke our selues in greatest security.

At thre times also did he weep, first in rayning Lazarus, there he bewailed mans miserie. Secondly, ouer Ierusalem, there he bewailed mans securitie: Thirdly, vpon the Crosse, there he bewailed mans infirmity. If our Saviour Christ were seen to weepe in the presence of others

others. We may easily conceive that secretly in the daies of his flesh, he often offered his groanes as the Apostle speaketh, with strong crying, and teares unto him, that was able to deliuer him.

Heb. 5. 7.

6 Now what may we learne by this weeping loue of Christ? Shall we see, (saith Cassiodor) the Prince himselfe weeping, and we in the meane while solace our selues in pleasure? Is hee a good child, that beholding his Father sit in sackecloth and ashes, will stand by laughing and sporting as nothing moued? Shall the Sonne of God weep for thy sinnes, and wilt thou delight thy selfe in vaine mirth? O Christian soule mourne a little, when the house is on fire we bring water, when the soule is enflamed with vnlawful desires, we bring the teares of repentance. Call to minde that doctrine of Christ, Blessed are they that mourne: Harsh doctrine, but sweetened with a blessing: It was the prayer of

*Cassiodor
in Ps. 50.*

Aug. in
med.

Saint Austen, O God giue me the grace of teares. And there is in godly mindes, saith S. Ambrose, a certain delight to weep. *flendi voluptas.*

Pro. 14 9

The vnwise make but a sport of liue, saith Salomon: their heart is as a barren land, where all remembrance of God is forgotten: but the wise man is conuersat in the house of mourning.

Exo 14 6
Ioh. 5. 2.

Pharaoh & his host were drowned in the sea, as Linne and the works of Linne are in the teares of repentance. Those who were diseased found cure in the troubled peole. We lost our felicity by delightfull eating, and we recover our selues by mournfull chastening.

Ecces. 3.
1, 3, 4

There is, saith the Wiseman, A time to reioyce, and a time to mourne: Many take their time of reioycing but cannot hit upon the time of mourning. () that we did know at the least in this our day, those things that doe belong vnto our peace, better is it to moune heere, then hereafter. When we are moued to mourne

fall, passions, let vs remember
 with how small pompe and plea-
 sure Christ passed his time in the
 world, who passed it in often
 weeping: The two kine carry-
 ing the Ark, they loved all the
 way as they went, and yet neuer
 layed vntill they came to the
 place appointed: We go on wee-
 ping in this vale of teares, but
 yet keepe on the way still, vntill
 we come vnto our iourneys end,
 and then an end of weeping:
 Heere as in Ramah, a voyce is
 heard of weeping and mourning,
 heereafter they shall haue all
 teares wiped frō their eyes. The
 Prophet Ezechiel, when he came
 to see the glory of the Lord in the
 Sanctuary he was brought a-
 bout by the North, we passe a
 long by many sorowes, and shē
 come to see the goodnesse of
 the Lord in the land of the
 liuing.

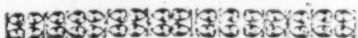
Of mournefull euents Jeremy
 said, This is my sorow and I
 will beare it: causes of weeping
 and wailing are sometimes offe-
 red: Eli said, it is the Lord, lee-

1, Sam 6.

12,

Eze 44 4

him doe as it seemeth good vnto
him: hee that now goeth forth
weeping, shall surely returne,
saith the Prophet David & bring
his sheaues with him: those that
a time mourne with Christ,
shall reioyce, when the laughing
world shall weepe. Christ
sowed in teares, it was
that we all should
reape in ioy.



Chap. 27

Of Christs passion & his suffering
vpon the Altar of the Crosse,
for the sinnes of the world and
saluation of our soules, how &
with what deuotion all Chris-
tians should meditate therof.



Although in medita-
ting the holy vertues
of Christ our Sau-
our, which worthilie
require our most de-

uotionate consideration, we are
much moued (I doubt it not) yet
whē we begin to cal to mind his
passion then ought we to be car-
ried away from our selues, by
admiring his goodnes towarde
vs. And here is it said to deuoute
soules, as it was to the Disciples
in the Garden: hic sedete, sit p̄e
here. Let vs not say vnto Christ
with the Iewes, come downe fro
p̄ crosse; but let vs fastē our selas
to his crosse. Let vs go with the

Math 26,
36.

blessed

blesſed birgine to moune Caluarie and ſtand by a while, beholding in mournfull manner, what is done, and when we haue beheld vntill they haue done crucifying the ſonne of God, then Joſeph and Nichodemus let vs take down and anoint his crucified body with the ſweeteſt perfumes of prayers and prayſe our hearts can yeeld, putting it in the new Sepulchre of our holieſt meditation: of them who thus do, it may be ſaide as Dauid ſaid to thoſe, who brought him word they had honourably buried their maſter Saul, Bleſſed are you of the Lord, the Lord recompence you this mercy: The Lord to recompence them this deuotion, that thus do, And bleſſed be they of the Lorde, &c. who thus reuerence the Lord of Lords.

: And now to enter a while into the conſideration herof. Chriſt loued vs, ſaith the Apoſtle, and gaue himſelfe a ſweete ſmelling ſacrifice and oblation vnto God, wherein we may conſider theſe

1. Sam. 2.
5.

Eph. 5, 25

thre things: first, the mouing
cause, to wit loue, Christus di-
lexit nos, Christ loued vs. Se-
condarily, the offering which
this loue caused him to offer,
Obtulit seipsum, he gaue himself.
Thirdly, the end why hee gaue
this offering Vt esset propitiatio
Dei patris, That he might be a
reconciliatio for man with God
the Father For the first, to wit,
loue, the mouing cause of all: if
a mother loue her child because it
cost her paine, neuer mother
bought her sonne with so greate
paine, as Christ bought vs what
greater loue is there then for one
to giue his life for his friend: yet
greater was thy loue. O holy
Sonne of God, who gauest thy
life for vs that were thine ene-
mies Doublesse sayth the Apo-
stle one will scarce die for a righ-
teous man, and yet one is found
to die for vs that were vnrigh-
teous, and then too, when it was in
his power to die, or not to die.
These things may be considered
that his loue that loued sinners,
that the sonne of God his loue

to incite our affection to him, he that had not sinnes of his owne, a signe hee suffered for the sinnes of others.

Eph. 5, 25

The greatest perfection and force of loue, say the Philosophers, is the force vniue, and this was neuer in any so forceable as in Christ, when he wold vnite vnto himselfe his church or congregation, which accordeth with that of the holy ghost, Let a man so loue his wife, as Christ loued the Congregation: The wife is chargeable, but farre more chargeable was the Congregation to the Sonne of God.

3 For the offering it selfe, it was himselfe, Aaron and all his sonnes neuer made such an offering as this was: he gaue himselfe a sacrifice. Why, was there nothing in heauen or earth that could haue beene offered else? Was there no other sacrifice to be had but innocent Isaac? Must none be approued to make a reconciliation for man, but the sonne of man? was sinne then to

heynous that nothing coulde
cleanse the contagion thereof, but
the death of an innocent Lamb:
Stand and heare a little, O sin-
full man, thy Sautour himselte
speaking vnto thee: For thy sake
doe I suffer all this, for thy sake
doe I offer my self as thou seest,
a sacrifice vpon the Crosse: all
this doe I do for the loue of thee,
thy sinnes are the thornes that
pearced my head, the speare that
opened my side, thy delicates
was the vinegar and gall that I
dranke, thy liberty and loosenes
was the nailes that fastned mee
to the crosse, see whither thy
sinne, thy vanities. O man haue
brought me Behold me suffer-
ing for thee, to reconcile thee
vnto my father. Dooth hee not
by this, O Christian man, en-
flame thee w his loue, strengthen
thee with his merit, and comfort
thy sorrowfull heart with his a-
boundant mercy? if hee were pu-
nished for vs. then were we pu-
nishable of our selues.

When now iustice had taken
place, and began to waxe fiercer

and

N^o 36
47.

and fiercer, amongst the rest of the people, Aaron makes speed, takes the censer in his hand, putson fire, & goes quickly unto the Congregation, to make an atonement for them. This atonement hath our Adam made for vs all, when he offered no other offering then himselfe.

What hath man more to offer or to giue then his goods his honour and his life? all this hath Christ offered, and giuen for vs: his goods, when he left his kingdome in heauen: his honour when he was reproched of men: his life when he peeled by the same for all vpon the Altar of the Crosse: but how many indignities did he suffer befoze hee came to the accomplishment hercof, when as like a meeke Lambe hee was carried and recarried from iudgement to iudgement; when hee was mocked and scoyned of all sorts?

In his suffering it selfe, wee may consider, amongst whom, where, and when he suffered: amongst whom, even his owne

people

people: Pilat saide. Thine owne Nation hath deliuered thee vnto me. Where? at Ierusalem the Kings Citie, and there without the gate of the same City, in a place called Caluarie, where theues & murderers were wont to suffer. Whē was al this done, but in the chiefest solemnity of the Jewes, at which time no small concourse of people from al places were assembled, & might behold what was done? according to that, O vos omnes qui transitis per viam attendite, si est dolor sicut dolor meus: O al you that passe by, behold and see, if there were euer sorrow like my sorrow. From the houre when he was sought for, and taken by Torch light and lanternes. vntill the sixth houre of his crucifying, that hee gaue by the ghost: one betrayeth him, another apprehendeth him, one binds him another leades him bounde from Pilat to Herod, from Herod to Pilate againe: one saith false witness against him, another cryeth out vpon him he is not worthy.

John. 18. 35

the

thie to liue, one scourgeth him, another strikes him on the face: one clotheth him with purple, another putteth on his his heade a crown of thorns, a third giues him a Reede, mocking him, so they neuer let him rest, vntil they haue no moze what to do against him.

Mat .28
18.

Apo. 1. 18

5 When we haue seen the manner of his suffering, let vs consider how great he was that suffered. euen hee it was, to whome power ouer all things in heauen and earth was giuen: he. before whom the 24 Elders fall down: he, whose countenance Iohn a little after beheld to shine as the Sunne in his strength: when he saw him, and fell at his feet, as dead, hearing a voyce: Feare not, I am the first and the last, and I am aliue, but was dead, and am aliue for euermore, and haue the keyes of hel and death: And thus who it was that suffered.

6 Now for whome suffered hee all this: Euen for none other then Unfull men. For Christ suffered in the place of sinners,

and

and with sinners, to shew that
he suffered for sinners. Learne,
O man to hate sinne, which
was so heynous, and as often
as thou art at leysure to me-
ditate of the passion of Iesus
Christ the Sonne of GOD.

(which thou shouldest dayly
doe) for it is better, sayeth one,
then thy fasting with bread &
water: so often, I say, as
thou doest meditate of his passi-
on, call to minde as the greate-
nes of thy sinnes, so also the
greatenes of his loue, who di-
ed for thy sinnes, that as in the
one thou maiest bewaile thy
owne wickednesse, so in the
other, thou maiest acknowledge
his bounty and mercy towards
thee.

7 But of whome suffered hee
all this iniurie? Euen of his
owne kindred and acquaintance
the people of the Iewes. After
all his miracles and workes of
mercy done amongst them, in
curing their sicke, cleansing their
lepers, and healing all that
came vnto him: after his feeding

Mat. 15.
26.

so many hungry people in the wilderness, teaching so many the way to saluation that came to heare him, now they reward his paines and trauaile with opprobrious contumelies, his vnspcakable mercy with bitter hatred, neuer leauing him untill they bring him to the death of the Crosse. Thus he suffered not of straungers and sojourners, but of his owne neighbours, yea, his owne brethren as himself calleth them, It is not good to take the childrens bread, and to giue it vnto dogs: By the one he vnderstandeth the Iewes, & by the other the Gentiles.

8 Foure thinges there are which we should meditate vpon concerning the passion of our Saviour Christ. First, for imitation, calling to minde his patient suffering, we should not abhorre suffering or murmure against tribulations, seeing hee suffered so great things as hee did. Secundarily, for compassion, we ought to consider with griefe of mind, that our sinnes

were the cause of all this, and therefore we should truly repent vs of them Thirdly, for admiration, when we call to mind, who, for whom, & what he suffered. Fourthly for resolution, that is, to giue our bodies, as the Apostle speaketh, a sacrifice to serue him, who hath giuen himself a sacrifice to saue vs. And so haue we by his passion, imitation to direct compassion to vniuers, admiration to stir vp, resolution to perfect our Christian loue and duty towards him.

Rom. 12.1

¶ To go forward and to leave all the indignities offered him in the iudgement hall, his scourging, crowning with thornes, buffeting, speting vpon, bearing his crosse, and the like.

Now the greedy Souldiers begin to spoile him of his garments, exposing his sacred body all naked vnto the sharpe and cold aire, which cruelty was not wont to be offered, but to abiect persons. Then begin they to fasten him to the crosse, racking and straining his hands and feet,

farther

Pſ. 22. 16

17,

farther then naturally they wold
extend. ſo cruelly are all parts of
his body ſtretched, that the be-
holders might tell all his bones,
according to that, dinumerant
runt omnia oſſa mea, They told
all my bones. Here is he faſtned
vnto the croſſe with nailes, at the
hands and feet, Foderunt manus
They digged my hands and feet.
Inexplicable was this ſuffer-
ing, the nailes pearcing thoſe
places where the ſinewes meete
together, the poiſe of it is body
euery momēt increaſing the pain,
now they offer him vinegar,
mingled with gall, according to
that, They gaue mee gall to eate,
and vinegar to drinke. Oh how
wildly did he ſuffer all this: how
ſhould we be content to leaue
earthly things, ſeeing him ſtrip-
ped & ſpoiled of his clothing: how
ſhould we crucifie the fleſh, & the
concupiſcence thereof, when we
remember his ſpare fleſh to bee
faſtned to the Croſſe? See wee
here Abel killed of his brother,
the ſerpent lifted vp to heale all
that are ſtung: O moſt louing

Sauour saith **S** Austen, that which the sinner deserueth, the innocent suffereth.

*Aug. mes
dist. 7.*

10 A superscription is written by Pilat vpon the crosse, Iesus of Nazareth, King of the Jews. Pilat although ignorant commended Christ in this superscription in three things. First, for the remission of sins, in that he wrote Iesus. Secondly, for the bestowing of grace, in that hee said of Nazareth. Thirdly, for his power, in that hee called him King of the Jewes: and this is written in three tongues, for that of all sorts comming vnto the feast, euery tongue might confesse Iesus the sonne of God.

*Mat. 27.
37.*

It is written in Hebrew, Greeke and Latine: In Hebrew for the Jewes, who glozied in the Law. In Greeke, for the Grecians, who glozied in wisdom: and in Latine for the Romanes, who most glozied in dominion and power, as if Pilate should haue said: This is the King of all Religion, hauing reference to the Hebrewes: of all wisdom.

hauing

hauing reference to the Greekes
of all power hauing reference to
the Romaines.

And these three sorts. (Sapient
S. Austen may challenge vnto
them the dignity of the Crosse, to
wit al deuout and religious rich
to poore, all signified by the He-
brewes: all wise, who are noted
by the Greekes: all mighty, who
are resembled by the Latines:
So then the Religion, the wis-
dome, the power of the worlde,
confesse Christ their King, Rex
Iudæorum, King of the Iewes,
Iudæorum, that is to say, of the
that confesse him for so signifieth
Iuda and this superscription is
written in their hearts: he was
King of the Iewes, not for that
he was onely King of them, but
he was King of the Gentiles al-
so, euen of all that doe confesse
him.

II And this triumphant ti-
tle or superscription is written
in his death, to shew that for all
his suffering death, he lost not his
Kingdome: The Iewes saw it
to their shame, and therefore

woald

would not haue it altered, which Pilat refused, saying, Quod scripsi, scripsi, that which I haue written I haue written: it is true, I will not alter it, and Pilat in the end found it true indeed, to the terror of his wretched conscience, who having heard of the Souldiers the verity of the resurrection liued in continual anguish, vntill at last, after disgrace receiued of the Romanes, he came to a desperate end, by casting himselfe away, as hystories mention.

Ioh. 19, 22

12 While this was doing, to returne vnto the manner of our Saviours Passion, at this time did they not spare to reproach him, and this was done by many: first, by them, that late by and watched him: Secondly, by some of the high Priests that came to marke him: thirdly, by those that passed by, and wagged their heads at him: fourthly, by one of the thieves that was crucified with him. S. Mathew saith, they both reviled him: S. Luke mentioneth one onely. It is for-

Mat. 27

41.

Luke 23,

29, 40.

Mat 27,

40.

Mar. 15,

29.

meth sayeth Austen, that both of them to reuile him, of him, of which S. Mathew spake, but one perceiving the heauens troubled, and other signes, moued with remorse desisted, and then only one of them according to S. Luke reuiled him.

13 Now they beginne to repeat the words of the false witness: Thou couldest build the Temple if it were destroyed, If thou bee the sonne of God saue thy selfe. **So** sayeth Beda, *Se saluum facere crucem descendere noluit, quod Christus est Dei electus*: If thou bee the sonne of God? nay because hee was the elected of God, he woulde not come down, for therfore came he into the world. Beleue ye him, rising fro the Sepulcher, which is more then descending from the Crosse.

The other malefactor sayth vnto him: Remember me when thou comest into thy kingdom. What kingdom was this? surely no temporall kingdom, In regno tuo; In thy Kingdom, that

is a better kingdome then anie
here beneath, or that which Ti-
berius now enioyeth.

Great was the faith of this
Thiefe, for neither the feare of
the Jewes now present, ney the
sharpeness of his owne pain, the
blasphemie of his Fellowe, the
fright of the Disciples, the appa-
rant infirmity of Christes flesh,
made him any way to wauer, but
first he acknowledgeth Christ to
be a Lord: secondly, he prayeth
to him, and therefore he acknow-
ledgeth him to bee of power:
thirdly, he acknowledgeth him to
haue a kingdome. This thiefe
could helpe himselfe but in two
thinges, his hart and his tongue,
which he doth with his hart he
belueth, with his tongue hee
maketh confession of Christ his
Saviour.

14 And now behold wee our
redeemer, yeelding by his life for
the sinnes of the worlde. Let
vs consider a while his sauuen
last words uttered vpon the
Crosse, which by some are de-
uided into eight. Two of these

he spake for sinners: Pater
nosce illis, & mecum eris in Para
diso, Father forgive them, and
thou shalt be with me in Para
dise: Two for the godly, Wo
man behold thy Sonne, and to the
same disciple, Behold thy mother:
Two for the world, Sitio, cousti
matum est, I thirst. it is finished.
Two for himselfe, My God, my
God, why hast thou forsaken me:
and Father into thy hands I com
mend my spirit.

15 The first of these was spo
ken in the act of his crucifying,
when framing himselfe to the
Crosse, he saith: Father forgive
them, they knowe not what they
doe: Good to me, but hurt
themselves, & so is it with them,
that hurt others, they know not
what punishment they bring to
themselves, and what crown &
garland to them whome they
thinke they most hurt: They
know not what they do. He pae
th not so much for the who did
know, or ought to haue known
him to be the true Messiah, as
for the lay and illiterate people

who

who of a blinde zeale did, they knew not what / what greater miracle then this louing prayer? here was a word of all patience and piety, full of loue and vn-speakable sweetness, they say, his blood be vpon vs, and he prates it be not vpon them. Father forgive them: euen now pearced with nalles, crowned with thornes, loaden with scoffes and reprobaches, and yet here amongst all, a Pater ignosce illis, Father forgive them? and it was not without a mystery that he sayde. Father forgive them. By all this we learne to beare the greatest injuries of the world, and to pray withall for our very enemies: what should dust and ashes take vpon it to reuenge. When the Lord of Heauen and earth so maketh endureth all / what did the world euer see more patient, more charitable then the Sonne of God? Father, forgive them, pitying those that persecuted him.

16 The second worde was spoken to the Penitent thiefe.

Mecum eris in Paradiso. Thou shalt be with me in Paradise, which we vnderstand not to be spoken of that earthly Paradise, from which Adam was expelled, but of that Imperial place, whither Saint Paul was taken vp, where the Saintes and Angels are abone in glozy. By this saying, comfort is giuen to them that repent them of their sinnes, and call for mercy vpon Christ crucified: behold how bountifull Christ is, he giues a thiefe paradise, that doth but aske it of him. Heere one, worthy of punishment, and worthy to suffer death by his owne confession, receiue mercy at the last instant, but yet no man ought by this example, to set purpose to deferre his conuersion vnto the last, the promise of a few, much lesse of one doth not inferre a common law for all. Christ heere giues mercy vnto a thiefe and vnto a thief at the last east, to shew there is no place left for desperation: one example makes vs bolde, one sinners mercy at the last, that

none should despaire, and but one, that many should not presume, but see the faith of this chiefe that findeth mercy: a disciple denieth his maister, this chiefe acknowledgeth him, hee seeth Christ hanging vpon the crosse as man, and yet he praieeth vnto him as God, hee accuseth his own defaults, reproboueth the blasphemy of his fellowe, hee acknowledgeth Christs innocency, the Jewes that know the law crucifie him, he seeth him in al contempt, and yet he confesseth him a Lord, a king, to be a Lord requireth power, and a king rule, but here is neither to see to. Wee beholdeth him suffering death, and yet hee makes request vnto him, as the giuer of life: they who had befoze seen him raising the dead wauer, this man dying with him, acknowledgeth the resurrection. What fruit, (saith Saint Austen) did Christ here reape of a drie tree: let anyunner shewe this mans faith, and wee dare shewe the remission of

*Eus. Emis.
de Beat.
Latroz.*

his sinnes, he had befoze stolne earthly thinges, but now scales heauen: Admirable conuersion. That which we should take example of, is an example of comfort, of mercy, of hope, of forgiveness, of confessing our sinnes, and with stedfast faithfulness of acknowledging the Son of God, and crating mercie to be remembered of him in his kingdome.

17 The third worde was, whē he sayd vnto his blessed mother: woman behold thy Sonne. And to consider theser two together: when he sayd vnto the same Disciple, behold thy mother, as if he should say vnto the blessed Virgine, hitherto haue I obeyed thee, & cared for thee as a Sonne, from henceforth in my life, I will leaue thee a Disciple. Vnto the other, lohn thou hast done me seruice as a god seruant, now doe it where I will thee, behold her to whom thou shalt performe obedience, and care, as the sonne to his mother. And thus Christ a Virgine (saith Saint Ierome) commits his Virgine mother to

*Hier. con
Iohannan.*

a Virgine Disciple. The thirde word is a word of pittie & care, for to see him now in such dolors and paines, to take care for his mother, was a token of much loue, whereby he sheweth vs, to helpe our parentes, and do them good, what in the world wee can. But what a change dooth the blessed Virgine make, who hath for the Lord, the seruant, for the master the man: for the sonne of God a sonne of Zebedee? This change could not but griene her, and pearce (as Simeon had beefore said) her very hart. Woman behold thy Sonne, not naming her mother, which very name Mother, might haue increased her griefe, beholding the passion & departure of so deare a sonne, and might moue her motherlie mind to more and more sorrowe. The sonne crucified aboue, the mother mourning beneath, his wounds wounded her heart, his piercing was her piercing, euery stroke of the naples strooke through her breast, all this while not a word is mentioned, wee=

Luk. 2. 35

ping would not suffer her to speak, who at any occasion spake seldom, the longest speech wee be-
sed that we reade of, was her Magnificate, her deuotionate speech with God.

The Nurse seeing her young-
ling dying, the Mother her
Sonne. In one day she is de-
prived of a Sonne of a Sauioꝝ,
though not lost, yet left for a
time, such a parting, such a sonne,
such a mother, such teares such
loue neuer was. noꝝ shall bee.
On the other side, O louing dis-
ciple, beloued of the Lorde of
loue, thou art now lefte for a
time, but neuer cease to mention
Ioue, oꝝ write of Ioue. Iona-
han and Dauid, Iacob and
Beniamin, wept at parting: it
followeth.

18 From the sixth houre,
there was a darkenes vnto the
ninth the Sunne of righteous-
nes suffereth Eclipse, the visible
Sunne, oꝝ the most cleare light
of the world hideth his beames,
as not able to behold the Lord of
heauen and earth suffering, all

creatures seeme to suffer with him the earth trembleth the hea-
uens are all in blacke, as in mour-
ning manner. The graues open
the rocks or stones cleane asun-
der, the whole frame of nature
is disquieted, when as now the
God of nature suffered. What a
solemne and dolefull time was
this, some strike their breasts o-
thers stand wondring: The
Centurion saith, as it were lif-
ting by his handes to heauen:
Surely this was the Son of God.

19 The fourth word, was a-
bout the ninth houre, when he
cried, Eli, Eli, Lamasabachthani,
My God, my God why hast thou
forsaken me? which for that
he spake in the Hebrew, some
standing by, and hearing this,
saide, hee calleth for Elias.
These according to Saint Ie-
rome, were the Romaine sould-
iers, who vnderstood not the
Hebrew, or peraduenture some
of the Jewes themselves, who
by reason of the noyse, could not
well discerne what was spoken.
The doubling of the voyce

sheweth

sheweth his double nature, his Deity spake not this, which was impossible: Like as the Sonne shining vpon the wood, the axe cutteth the wood, but the Sonne remaineth inuolable. His humanity spake this, which suffered and spake at this time as humane nature is wonte to speake: when it thinks it selfe forsaken, not that the Son of God was any way doubtfull of diuine assistance, but to shew how truly he bare vpon him mans infirmity, (sinne onely excepted) which thinks it selfe forsaken in times of griefe. Here wee are moued to suffer with Christ, beholding insensible creatures themselves to suffer with him. **S.** Ambrose saith, Pro me doluit, qui pro se nihil habuit quod doleret. He sorrowed for me which had nothing for himselfe to sorrow. Rationall affection cryed, My God, my God, why hast thou forsaken me. Sensitive affliction cried the same, and yet in Christ a voyce not of diffidence, or so much of complaint, as of admi-

ration

ration. Behold O man what I suffer for thee, behold the punishments wherewith I am afflicted, and when thou beholdest the outward man, thinke also that the inward man is partaker of sorrow and suffering: wherewith I am pierced, finding the ungratefulnes of thee towards me suffering for thy sinnes. Here we learne in times of extremitie to offer vnto God our sorrowfull sighes & supplications, & though we seme to the eye of the world to be forsaken, yet wee may take comfort in his mercy, who is nere vnto all them that call vpon him, as the Prophet speaketh, yea then. when they poure out faithfully their complaints before him.

20 The fift word was, when Iesus knew that all thinges were now accomplished which were spoken of him, this remained, They gaue me vinegar to drinke, hee saith, Sirio, I thirst, that the Scripture might be fulfilled which was written of him: They gaue me vinegar to drinke,

Ps. 69. 21

when

When it is said that the Scripture might be fulfilled, we doe not vnderstand this causatively, but consequently, as the Scholmen speake, for Christ did not this, therfore because the Scripture had spoken it, but therefore the Scripture spoke it, because Christ in time should do it. When he saith, I thirst, what was this thirst natural, caused by the emanation of his bloode, together with the extremities of his sorowes: which in part also is true, for his blood exhausted, extremity of thirst followed: but there was withall in Christ a thirst supernaturall, & this thirst was the saluation of soules wherewith he laboured, as with a most vehement thirst, or desire. The Prophet saith, *Sitit anima mea ad deum*, My soule is athirst for God. This thirst of Christ was our health, or ioy, O good Iesus saith Saine Bernard: *Salus tua salus mea*, Thy thirst was my saluation.

21 And here somewhat is added to his suffering, for when

thy

these men had hurt him so much, that they could almost hurt him no longer, they giue him sower wine vpon a bunch of Ilope, a bitter herbe, mixed with Myrrh and gall. such as they had giuen him to drinke, befoze his lifting vp to the Crosse: heere they deny that vnto the Sonne of God, which they were wont to graunt to greatest malefactorz giuing them at these times wine to drinke but Christ hath no other but vinegar and gall. Behold what a Supper they giue our Lord (for it was now Supper time) here was the banquet, our sinnes gaue him gall to eat and vinegar to drinke. O miserable men that we are, to seeke delicacies: heere are wee taught to drinke with Christ, the wine of deuotion mixed with Myrrh, the mortification of the flesh, and gall the compunction of the spirit. On the other side wee must take heed that wee giue not Christ thirsting for our saluation, vinegar mixed with gall, as these men did, that is. an euill

and

and sinfull life, which is vinegar
vixed with the gal of scandalous
conuersation.

22 The first word was, when
he said, Consummatum est. It is
finished, that is, all what secret
was spoken of my suffering is
now compleate, the honoz of my
Father, the good of the faithful,
all that I should do concerning
my obedience to his will, who
gave me this worke to accom-
plish, Consummatum est. It is
finished: Nothing remaineth in
this suffering, but now my dy-
ing, and now I die. This our
saviour spake as hauing fought
a good fight, & finished his course:
this he spake as one hauing be-
dertaken a iourney, & now gone
through many passages, at his
iourneyes end he saith, Consum-
matum est, It is finished: first
lifting vp his eyes to beauen, fa-
ther thy will: then beholding men
vpon the earth, faithful in your
health: then respecting the brea-
king of the serpents head, Sa-
than the vanquishing of the
power, Consummatum est, It is

finished.

finithed , O happy boyce of the
Sonne of God.

23 The seventh word was,
Father into thy hands I commend
my spirit: S. Luke saith, that he
cryed this with a loude boyce:
some of the auncient Fathers
thinke our Sauour was nowe
meditating vpon the one and thir-
tieth Psalm and comming vnto
those wordes in the Psalmie , In
manus tuas commendo spiritum
meum: Hee vttered them with
an audible boyce. Into thy hands
I commend my spirit, and so gaue
vp the ghost . This was nowe
the ninth houre of the day, when
the Sonne was darkened , the
earth shooke, the graues opened,
as the Euangelists shewe . At
this houre Adam sinned , Hora
qua Adam peccauit, Christus ex-
pirauit . The same houre of the
day wherein Adam sinned, Christ
died: by dying, Christ opened the
gate of Paradise , which Adam
by sinning had shut vp against
him and his . Adam in the Gar-
den lost his life, and Christ in the
Garden restored life , when hee

proceeded

yeelded himself with these words
vnto his Father; Into thy hands
I commend my spirit. These
words being uttered, he gaue vp
the ghost, his eyes closed, his
countenance pale, his head ben-
ded down: heauen nor earth euer
sa w such a sight, the God of life,
the authoꝝ of life, and life it selfe
becomes dead.

In this word we may consi-
der many things : as first, that
our departing soules should be
commended into the hands of our
heauenly Father: Secondly,
somewhat we haue heere for the
strengthening of our faith, Christ
bending down his head uttered
these words, not of constraint,
but voluntarily: who euer lay
down to sleep so peaceably, as
Christ died, when he gaue vp the
ghost: me when they are dying,
they are scarce able to breath, at
this time Christ speaketh with a
loud voyce, Father into thy hands
I commend my spirit, We see what
Christs example dooth teach vs
to do, in commending our depart-
ing soules into the hands of

God,

God, how at the houre of his death, he prayed, he wept & spake vnto his heauenly Father.

And here also may the Christian man enter into a large field of meditation, bpō many things together. We were moze insensible then the senselesse creatures, if we should not be moued with the passion of our Lord, whose death was our life: consider we how great thinges the Son of God hath done for vs, and suffered for our redemption: consider we how great thinges they were which he suffered, how great his sorowes were, which shewed the greatnes of his loue, how great his iniuries were, when he was falsly accused, mocked, spetted vpon, buffeted, whipped, crowned with thornes, bereft of his clothes, burdened with his crosse, pierced with nailes, lanced with a speare, and so died. They shall see hi'n whō they haue pierced when Ioseph said vnto his brethren, I am Ioseph whom you sold into Egypt they were so astonished they had not a word to

Gen. 45,
34.

say

say when Christ shall say. I am
 your brother, I am he whom you
 crucified, how shall they be con-
 founded that crucified him? But
 what ioy shal they haue who be-
 lieue on him? Up O Christ ian
 soule, and with the Dove make
 thy nest in the holes of this rock.
 Behold the wounds of thy Sa-
 uour. Come to this Ark, whi-
 ther all creatures repaire to save
 themselves. Stand, and behold
 a little with the deuoute women,
 the body of thy Saviour vpon
 the Crosse, see him afflicted from
 top to toe, see him wounded in the
 head to heale our vaine imagine-
 tions: see him wounded in the
 hands, to heale our euill actions:
 see him wounded in the hart, to
 cure our vaine thoughts: see his
 eyes shut vp, which did enlighten
 the world: see them shut, that thy
 eyes might be turned away from
 beholding vauity: see, these eares
 which were wont to heare the
 ioyful hymne of the Cherubins,
 Holy, holy, holy now haue heard
 a multitude of reproaches: see,
 that countenance which was

Esa. 6. 3.

goodly to looke vpon, is spetted
vpon and buffeted. The blood of
Abel cried iustice, iustice: but
the blood of Christ cried mercy,
mercy: O that wee had heartes
to meditate of the passion of our
Lord. There is nothing of
which we ought more to think,
more to speake, more to reade, or
more to meditate of, then of this,
because the remembrance hereof,
appertaineth to the saluation of
our soules. increaseth faith, dri-
ueth away despaire, giveth forti-
tude against the afflictions of
this world, strengthneth vs againt
temptations, killeth the sinde
with it, causeth a leaching of
sinne, and after a wonderful ma-
ner stirreth vs vp al to deuotion.
This our Saviour Christ him-
selfe wel thought vpon, when hee
left so high a Sacrament so full
of heavenly mysteries, for the
continuall renewing in our heartes
of this his most blessed passion.
O sweet Iesus, should euer bri-
thankfulness of this loue of thine
creepe vpon vs? Should not thy
precious blood soften our ada-

mant

mang hearts, who hast deliuered
vs from infinite miseries, pur-
chased by thy death? O infinite
godnes and freely offered, thy
selfe hast offered thy selfe vnto
thy Father; a sacrifice for our
sinnes, there is no burden heaue-
ier then sinne, this hast thou eas-
ed vs of: O blessed Sonne of
God, while I liue, saith the pro-
phet, will I call vpon the Lord,
yea as long as I haue any bra-
ing. We will offer vnto God the
sacrifice of thankesgiuing, and
praise his name for euer and e-
uer.

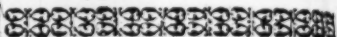
*Aug serm.
de Nat 3
in psal.
34*

And thus we meditate of the
passion of our Lord, who suffer-
ed death to ouercome death: of
which Saint Austen mentio-
neth a double cause, the one that
Christ died for vs to deliuer vs
the other, that those whom he re-
deemed by his death, hee might
reach by his grace, and by his ex-
ample instruct: for why did the
head, saith he, suffer, but to giue
the body an example? Christ
humbled himselfe vnto death, e-
uen vnto the death of the crosse

we

Wee ought also to humble our
 selues to bee crucified vnto the
 world, and the world to vs: vnto
 him were our sinnes imputed,
 vnto his righteousness: hee
 gaue himself a sacrifice to
 saue vs, and wee giue
 - our selues a sacri-
 fice to serue
 him.

Chap



Chap. 28.

Of Christes resurrection from the
dead, and how the verity here
of doth much strengthen our
Christian faith.

Cant. 3. 6

Love, saith Salomon,
is as strong as death,
we shall see in there-
surrection of our Lord
this verified, whom we have co-
sidered in his passion, dying for
our sinnes, for here we finde that
love, which was stronger then
death. Now behold we him, as a
Champion returning from the
spoiles after so many labours
and trauailes, now meete we him
with gratulation. Our David
hath slaine his ten thousand, our
Eagle is reuiued, our Phenix is
reuiued, our Ionas is come safe
and sound from the belly of the
Whale. Our Sunne that went
dowen in a ruddy cloud, is risen
again with glorious beames of

1. Sa. 18. 7

high

light : our graine of corne th at
was cast into the earth, is spruig
bp and flourisheth: our Ioseph is
deliuered out of prison: our s. po
lon hath carried away the gates
of his enemies: our Spouse is
come, the voice of the Turtle is
heard in our land Christ our re-
deemer is risen from the dead. He
is risen earely, that was late in
the euening laide in the Sepul
cher after his dolefull passion :
he is risen, he is risen, where-
foze with the Prophet wee say,
Sorrowe may endure for a night
but ioy commeth in the mor-
ning.

Iud. 16 3

Psal. 30. 5

Christ hastened his resurrec-
tion that his disciples might
not too long dwell in sorrow, hee
would that their mournful haris
shold soon receiue comfort Christ
rose earely the third day to haue
laien longer might haue bred
doubt of his rising, to haue rose
sooner of his dying. Had onely p
sorrowful apostles, or these wo-
men that came morning vnto
the sepulchre the top of the resur-
rection? No this was the ioy

Pf. 118,
20,

1oh. 20, 2.
3.

Pf. 118,
22,
Esa. 28, 16

Act. 8, 32.

of thousand thousands, which
may say with Dauid, This is the
day of the Lord, wee will reioice
and be glad in it. **Looke wehn-**
to the passion before mentioned,
there wee see weeping and wailing,
sorrow and suffering on
euery side. The blessed Vir-
gine, the Disciples full of hea-
uiness, now al is turned into ioy.
The Angell appeareth in white,
the women runne and tell the
Disciples, they scarce beleeue
either the Angels, or one ano-
ther for ioy. A little before, the
stone is refused of the builders,
Deliuert vnto vs Barabas, now
is this stone the head of the cor-
ner, which ioynes together the
building of two nations, both
Iewes and Gentiles. A little
before we haue no other king but
Cæsar, now is he a king aboue
all Cæsars. A little before, he tru-
sted in God, let him deliuer him
if he will haue him: Now is he
deliuered. & God is with him, &
he is God: a little before is hee a
lambe led vnto the slaughter, but
now a Lion of the tribe of Iuda:

A little before he was in humili-
ty & iudged of others, now is he
risen to appeare the Iudge both
of quick & dead, at the right hand
of God aboue in gloꝝy.

Apo 5, 5

2 Wherefoze O faithfull chris-
tian man reioyce in the Lorde,
yea, saith the Apostle, againe I
say reioyce, reioyce in the resur-
rection of thy Saniour, for ma-
ny are the benefites that hence
arise. Now is thy Lord retur-
ned from the battell, nay from
the conquest ouer the Deuill,
sinne, hell and death, thanks be
vnto God that hath giuen vs
the victoꝝy by Iesus Christ our
Lord. Beloeue that his resurre-
ction was the cause of thy resur-
rection, for hee which raysed
Christ from the dead, shall also
rayse these our mortall bodie
by his spirit that dwelleth in vs.
If thou consider this thou shalt
haue consolation against all
feare and dreade of death, for
thou maist say, I know that my
Redeemer liueth. Againe, I will
lay me downe to sleepe, and take
my rest, for the Lord maketh mee

Phil 4, 14

I. Cor. 15

57.

Lu. 24.

32.

Act. 2, 24,

32,

*Act. 3, 26**Act. 4. 33.**Mat 16*

21.

to dwell in safetie. Because this was so behouefull a point for the stay of our christian faith, Christ appeared so often vnto his Apostles, after his resurrection communed with them, as at other times, so then especially, when their heartes did burne within them as hee opened the Scriptures, shewing them the verity of his resurrection. The Apostles whose charge was to teach glad tidings vnto the world, the first tidings they taught, was the doctrine of the resurrection.

The Euangelists doe most diligently set forth vnto vs the resurrection of Christ, as a thing profitable and ioyfull to all faithful beleeuers, for in the resurrection we see how Christ is exalted, and what hope wee haue in him. This they lay downe with many circumstances, both by testimonies before and after: before, that hee had told his Disciples he must die, and rise againe: after in that he was conuersant amongst them forty dayes, wal-

ked

ked in the way with two of the, communing) of the thinges that were don at Ierusalem; (and surely in time of sorrow to commune of Christ, and talke of him in our wearysom tourney of this life, shall much comfort vs,) at this time, Christ walketh with them, their vnderstanding is opened.

3 The women come vnto the Sepulcher, and view euery place throughe, they finde the stone rolled away, the linnen cloathes remaining, a signe his body was not taken away, but risen, for these were together laid with his body in the Sepulcher: the body gone the Angels testify he is risen, what say the Doubtours to this? First they confesse a truth, afterward corrupted with money they giue out, his Disciples had stolen away his body, while they were a sleepe. If they were a sleepe, how saw they the Disciples steale away the body? If they were not a sleepe, how could a fewe weak e fishers take away the body from a band of company

Mat. 28.

13.

Iohn 20. 4

Ioh. 20. 17

efarmed Souldiers: but let them confesse the truth, as they did befoze vnto the high priests: and after when they were charged, that they had scene a vision of Angels, that he was risen indeed. So the vertue is inuincible, and the ioy great of the resurrection. Wee see a desire and loue to Christ, in Peter & Iohn, for why, they runne to the Sepulchre (affection makes vs diligent) the women come with sweet odors to anoint the body, we haue no sweet odors, but many vnflauory sins to bring vnto the resurrection, & there to offer vp the incense of our prayse, which is the sweetest offering our hearts can yeeld. Mary commeth nere her Lord, Christ saith vnto her, Woman touch me not, not but that Christ had a body tangible after his resurrection, but Mary touch me not, do not so much affect my presence here on earth, as my presence in heauen. By this we learne, to know and honour Christ as he is risen: sitteth at the right hand of God a-

bove

hout. **S.** Paul writing to Timo.

hie sayth, *μνησθευε Ιησὺν Χρισ-*
τὸν ἐκ νεκρῶν

2, Ti. 2. 8.

Remember γ Jesus Christ is
risen frō the dead: when the tea-
cher giues his scholler many les-
sons, if hee giue him one amongst
the rest, with a Memento, Re-
member this, he thinks that of
all other of most especiall regard
& worthy of the best observatiō &
it seemeth the Apostle so accounted
of the resurrection: for what is
there more necessary for our chri-
stian meditation, then here to call
to mind, that it was he who did
redeme Israel, that as he rose
powerfully in himself, so also did
he in those that belaeue on him. γ
he rose, *καὶ τὰς γράφας*, accor-
ding vnto the Scriptures. That
he rose by way of equity, for first
he humbled himselfe, & then God
exalted him. giuing him a name
aboue all names. That he rose by
way of power, for being without
sinne, death could not hold him:
for it was impossible he should
be holden of death.

1, Cor. 15

4.

Phil. 2, 10

Act. 2, 14.

γ He whom Iohn not long be-

Esa. 53, 2

Apo. 1, 13,

14.

Rom 4, 25

foze had scene as a sacrifice offered vpon the Crosse, when hee was, as the Prophet speaketh, without foze to look vpon now hee seeth him after another manner then amongst theeues, now walking amongst the seauen candlestickes: then cleathed in purple, by way of derision now cloathed as the Sunne: then called a King by those that reproached him. now called the King of Kings by them that honoz him. Wherefoze as we haue scene him in his humilitie, so with Iohn also let vs see him in his glazy As we haue scene him fighting for vs in his passion, so let vs also behold him triumphing for vs in his resurrection; for all was for vs. In the passion and resurrection of Christ our Saviour, consisteth the somme of all our happines, he dyed for our sinnes, and rose againe for our iustification: vnlesse he had dyed, we had not been deliuered from sinne, and consequently from death: vnlesse hee had rose from the dead, wee had not receiued comfort of ryng

againe

again from the deade, his passion remoned away that which was euill, his resurrection brought vnto vs that which was good. As in these two we haue a double benefit. so haue we a double example in his passion, an example of suffering, in his resurrection of hope, when wee haue suffered. Which doth shew in vs two liues, the one in the flesh laborious, which we must endure, the other when wee are deliuered from the flesh, which wee must hope.

6 Now we must not onely acknowledge with the mouth, or beleeue in the heart this sacred truth of the resurrection, but we must also bee raysed vp to newnes of life: for thus much dooth the holy Ghost require of vs in beleeuing the resurrection. Wee are (saith the Apostle) buried with him by baptism, vnto his death, that like as Christ was raysed from the dead, by the glory of the father, so also we should walk in newnes of life. And this is the similitude which wee do carie of

Rom. 6, 4.

his resurrection.

Colo. 3. 1.

This is to set our affection on heauenly things, or thinges that are aboue, where Christ sitteth at the right hand of God? and this is the third thing that we should apply our selues vnto, in believing the resurrection from the dead, that is, first to rise with him from the death of sinne, and consequently to be raised by him vnto a hope of the resurrection vnto eternall life.

7 It is wonderfull to consider with how many strange enemies Christ had to doe at once, with the world, & the Prince of the world, with death, and sinne the cause of death.

1. Cor. 15

Who would haue thought that one sheepe should haue bene able to haue withstoode so many Wolves, but yet heare the triumphant voice of the conquerour, Death where is thy sting? Hell where is thy victory? the sting of death is sinne, and the strength of sinne is the Law. The Apostle like a valiant champion goes forth, and offers a challenge and

combate to all these, or any of them, Who shall lay any thing to the charge of Gods chosen? If Satan say, that will I, because they haue folloved the ways of vngodlines: If the world say, I will lay to their charge the many vanities they receiued of me: If the Law say, I will censure them because of transgression, if death say, I will arrest them by reason of sinne. **S** Paul answereth them all with a short reple, Iesus Christus mortuus est, imo resurrexit, **I**esus Christ is dead, yea, he is risen from the dead, as if he would say, that same rising of Christ from the dead, hath be-
 rest you all of all your force, and now all your Bless are frustrate. Nay, how is the poore Captiue comforted, when the Judge himselfe shall say, Who shall detaine this man? I haue payd his ransome.

Rom. 8.34

8 What a ioyous thing is it now to be strengthened in the faith of the Resurrection? First, in regard of the calamities of this life for what shal dismay be seen-

ing.

ing the members hope to be ioy-
ned with their head: Secondly,
though this life be transitory &
troublesome, yet Daniel shal be
deliuered out of the Lions den:
The Daue shal returne to the
Arke with a bough of Olive,
when once the flood and waters
are fallen: Ieremie shal come out
of the pit, whercinto he is cast of
his enemies: Our noble David
hauing gotten the victory, is
gone triumphantly to raig in
Ierusalem, we all his people &
armie trac'ng and training after
him we were detained and helde
as captiues of cruel enemies, but
by Christ the enemies are ban-
quished, and wee deliuered, how
are we deliuered but by the sonne
of God? was it not his suffering
onely that was (as hath bene
said) the remouing of euill: Him-
selfe saith, what profit is there in
my bloud, if I goe down to cor-
ruption? as if he would tell vs,
there were something adioyned
hereunto, to make his suffering
gloious & beneficial vnto others
and this was his resurrection.

9 Every effect naturally doth shew his cause. The resurrection was the effect of his deitie, and therefore gave euident Testimony he was God. Againe, his resurrection confirmeth our faith, so; so doth S Paul reason against the Pseudo Apostoli, if the deade rise not, then is not Christ risen, if Christ be not risen, then where is our beleeuing? but Christ is risen, therefore there is a resurrection. The heade doth not rise without the body: The head is risen, the body therfore shall rise. So the resurrection of Christ is the cause of our resurrection, and he rising, we all rise.

1. Cor. 15
13. 14

The Lord is King (sayth the Prophet) Let the earth reioyce, and the Isles be glad therof. The first fruites being sanctified, all the other fruits are hallowed vnto the Lord: Thomas bring hither thy hand, and feele the print of the nailes: Blessed are those that haue not seene, and yet doe beleeue. That which befell Christs body (saith S. Austen) the third day, shall befall our bodies

Ioh. 20. 17

in the last day,

10 **F**oure sortes were there, which beheld & heard the whole manner of our Saniours passion, and resurrection. The first were a kinde of men, which only were present as spectators hearing and seeing what was done without further obseruation, and these were many of the common people, which following their owne affaires, little respected that which was then a doing. The second, were the Souldiers, who when they had watched the Sepulcher, scene the Angell of the Lord, & the Earthquake, as men amazed went forth into the City, shewing what had happened, yet by and by corrupted with money, did not sticke to tell the contrary. The third, were the high Priests and Pharisees, these altogether endeavouring to suppress the rumour of the resurrection, could in no case abide that any should so much as mention it. The fourth, were the disciples of Christ, and those beloued on him: to these bible

appeare.

appeare, to these brought hee great ioy when they beheld him and communed with him after he was risen.

II After the same manner are there in the world foure sortes that are diuersly affected towards this Article of the resurrection. Some, as those of the common sort, receiue neither ioy nor sorrow, as if it did not appertaine vnto them to haue care or respect to this principal point of their Christian beliefe: These haue the name of Christians, but little consider what euer Christ did for them. Some there are of the second sort, which do beleeue that Christ is risen, they think of it, and speake of it, but they perseuer not for going away they are corrupted with the world, they speake the contrary, by their words they deny, that there is any resurrection at all. These like the Souldiers that kept the Sepulchre, follow the fauour of the world and are led from truth to falshood.

On happy men that for vile things

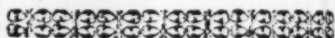
things of the world, leaue the full tidings they haue heard and seene of the resurrection. Some there are who with the high Priests & Pharisees cannot endure the same of Christ, or thole which would set forth the honour of his resurrection: And of these what shall we say? When they heare this happy tidings, they labour to draw the minds of men from the deuotion thereof, these are the worst of all other. But some there are which with the Disciples reioyce, and neuer rest vntil they come vnto the Sepulchre for loue resteth not, and these see it, so as it is told them, and Christ by faith appeareth vnto them, they are assembled with the faithfull, and not absent with Thomas, who by his absence had not with others at first the ioy of the resurrection. They goe not with Mary from the Sepulchre, but are there weeping vntil his grace speake comfortably vnto them, then they reioyce and say, The Lorde is risen indeede, and hath appeared vnto vs: And these

are

are those who haue part in the first Resurrection, for on such the second death hath no power. This first Resurrection is to receive Iesus Christ in true faith, and to rise from sinne by newnes of life, and these also shal one day haue part in the second resurrection, when they shall sit with Christ that is risen before, when they shall liue with him, & raigne with him in the Kingdome of Heauen. In the meane time, Christ still intiteth them (saith Saint Austen) to that life, where there is no defect, no death: The Angels say, why seeke you the liuing amongst the dead? If one seeke a mine of gold in some plove where no such thing is to be had he which well knoweth it to be so, doth he not say, why doth this man digge and delue in vaine? his labour is but lost, he maketh a ditch, whereinto he may descend, as for treasure heere it is not: In like manner while wee seeke our felicity here, well wee may digge and delue, and indanger our selues, but heere lyeth no

*Aug. Ser.
de tēp. 114*

treasure, wherefore we must let
our affection in heauen, whether
Christ is risen and gone before
vs.



Chap. 29.

Of Christs ascension vp into hea-
uen, besides many good in-
structions, how hereby the
hope of our ascending is con-
firmed.



Because the ascension
of our Lord was af-
ter all his trauals, the
farewell hee tooke of
the world, his doings

Mar. 16,
15.

and sayings at this time woulde
haue at least our christian atten-
tion. **S** Mark telleth vs that he
was giuing his Apostles their
commision, to preach the gospel
to euery creature, that they shoulde
haue power as the working of
miracles, and the like, to confirme
this teaching by: so after hee had

unto them, hee was receiued by
 into heauen. Saint Luke tells
 vs, that he gathered them toge-
 ther. commaunding them not to
 depart fro Jerusalem. but there
 to waite for the promise of the
 father, which sayd he, you heard
 of me. And when he had spoken
 these things, while he was euen
 now (as the same Euangelist
 sayth in another place) blessing
 the, he departed from them, and
 was caried by into heauen, for a
 cloud took him out of their sight,
 and they returned to Jerusalem
 from mount Oliuet. and when
 they were come into an vpper
 Chamber, they all continued
 in prayer and supplication with
 the women, and Mary the mother
 of Iesus.

Act. 1.9.

2 Here we see a louing Ma-
 ster taking his leaue of his lo-
 uing family. here is blessing and
 praying on both sides. here is
 comforting and looking by to
 heauen, though distance of place
 did separate them for a time, yet
 loue should continue them as one
 for euer. The men of Ephesus

went

Act. 20, 38

Act. 10.

2. Kin, 12

12,

wept abundantly. When Saint Paul departed from them, being chiefly sorry for the words that he spake, that they should see his face no more. But two men in white apparell, or Angelles in mens forme aske the Apostles why stand you gazing or looking vp to heauen, and they tell them This Iesus shall so come, euen as you haue seene him goe to Heauen.

When Elias was taken vp because his prayers had stode for Israel in as good steele as all the hoxses and chariots did against the force of their enemies: The text saith, Elisha cried: My father, my father, the chariot of Israel, and the horsemen thereof, and hee saw him no more. The Apostles of our Lord, though silent, we may easily conceiue their hearts cried, Our Saviour Our Saviour. At the very instant, two Embassadors from the Court of Heauen, to prevent dolefull passions, tell them that they shal so see him come as they saw him ascend calling to murther

what

what himselfe had befoze tolde them: *Ascendo ad Patrem meum, et Patrem vestrum*, I ascend to my Father, and to your Father.

3 He that euer gaue his Disciples diuine instructions, ceased not at the last, euen vnto the very instant of his departure from them, to teach them still. His shewing them what they should doe where they should abide in what manner, in what place, his blessing them, his gathering them together with one accorde: all which might learne them many lessons. And where doth Christ leane his Disciples, but vpon mount Oliuet, where he had often prayed with them, and they with him: from thence he ascended. When wee haue done our deuotions in this world, & done with the world, when wee haue blessed our brethren by holy actions, assembled in prayer, given them good examples, continued amongst them in one accord, from mount Oliuet our last deuotion & prayers vnto God. or (if pray-

etc

Bernar. in
ascensio.
do.

Coloss. 3, 1

ers cannot bee mentioned in
wordes) the lifting vp of our
hands may suffice, or if that faile
Svltum cerda, let our heartes be
on high: Our deuotion & prayer
is the mountain from which we
ascend, and for Gods sake (saith
Saint Bernard) let it not seeme
wearisome to abide long on this
mountaine, let vs raise vp our
minds and our hearts, and our
hands vnto heauen, and let vs
ascend with our Lord ascending:
Let vs follow the Lambe whi-
ther soeuer he goeth, let vs fol-
low him suffering, by mortifying
the flesh, let vs follow him ri-
sing, by newnes of life, but most
ioyfully of all, let vs follow him
ascending, by setting our affecti-
ons on heauenly thinges, or
things aboue.

4 How this Article of our
Christian beliefe, Ascendit in ce-
lum, He ascended vp into heauen,
whether he hath caried our na-
ture before. doth appertain vnto
the stay of our Christian faith,
is best perceived of faithfull be-
lieuers. The death of Christ.

saith

saith Saint Austen, is our viu-
fication, his resurrection is our
hope, but his ascensio is our glo-
rification: when as now the an-
gels themselves might seeme to
haue sang Christ with a Psalm
to heauen. Exultate domine in vir-
tute tua. Bee thou exalted Lord
in thine owne strength: And his
Apostles seeing him ascended by
into glory, returned to Jerusa-
lem with great ioy, and there
continually in the Temple, did
laud and prayse God, because
now sure faith had shaken off
scandalous and doubtful sorrow
remembryng his words, I go to
prepare a place for you.

*August. in
ascen. dom.*

Lu. 24. 53

How forcible testimonies are
these: every one telling vs what
is the end of our Christian be-
liefe. For as all other things in
Christ were for vs, he was
borne for vs, hee was giuen to
vs, so for vs also he ascended,
saith S. Bernard, where the bo-
dy is, thether shall the Eagles
also bee gathered together: wee
are by nature a noble kinde of
creature, and of a lofty spirit.

naturally

naturally desirous to get higher and higher, and therefore we shew of whose stocke and lineage we are. When wee couet to ascend whither he is ascended, who is gone before vs?

And no small comfort is it, to haue this assured that howsoeuer we are kept down for a time: yet we shal one day ascend to the full accomplishment of our good desires.

5 In the meane time what should wee doe but follow him in whom we ascend, in the sweet smelling sauour of his perfumes: knowing that pride cannot ascend whether humility is gone: that hatred cannot come, whether loue is ascended, that vice cannot approach where vertue is exalted: that impiety may not appeare, where holines it selfe is seated: and therefore to followe him in humility in loue. in vertue, in holinesse, are as it were the steps of ascending, to come vnto the place whither he is gone before. It was once sayde

Gen. 3. 19

unto man, Te rae s, et in terra

redibis

redibis, but note it is said, Terra es, & in cœlum ibis, erth thou art and yet into heauen thou shalt goe, whether since thou art going leaue in any case those assurances, which we onely stay thy courie, but call thee backe to thy bitter perill.

6 And here it is not amisse to call to mind some generall virtues of our Saviour, precedent vnto his ascension, as first if euer that of Samuel spoken vnto Saul, Obedience is better then sacrifice, were verified then most truly in this ascension of the Sonne of God he was obedient vnto his fathers will. we see after al his obedience how hee is exalted to heauen, as if obedience were the way thither: Consummavi opus quod dedisti mihi, I haue accomplished the work which thou gauest me. Secondly, we may consider his humilitie according to that, Qui ascen sit, descendit, he which ascended, first descended, to shew that humilitie also in going downe to a lowly conceite of our selues is the second step

Iob. 17. 4.

Eph 4. 10.

of following him in his ascension.

Thirdly. we may consider his patient suffering, according to that, If wee suffer with him, wee shall also reign with him. Fourthly, we may call to mind, how familiarly this louing shepherde was conuersant with his little flocke, vntill the very time that he left them: to shew, & to passe our time, and to end our time, in charitable and louing manner amongst men, is the way where by we follow the Son of God, ascending vp into heauen. Last of all, purenes or sincerity of life & conuersation, is a degree of ascending after him. If we will, saith S. Austen, ascend with Christ, we must leaue our fautes, for with our phisicion our fautes ascend not, Quis ascendit in montem Domini, sayeth Dauid, Who ascendeth vnto the hill of the Lorde, but hee that hath innocent handes, and a pure heart:

7 We would be happy: I know it sayth S. Austen, but

why

Aug. de

temp. 14

Pf. 24. 4.

why seeke we not the way to happinesse? Many there are that would ascend, but few endeavour themselves to walke the way of ascending, these with the Sonnes of Zebedee, would sit on the right and left hand in Christs kingdome, but they will not taste of Christs bitter cup in his passion. Others there are which fearing they cannot ascend, haue their whole harts buried in the earth, where they are content to abide. A third sorte there are, which so loade themselves with the care of this world, and are so heauy that they neuer lift vp their minds to heauen, but euen as the Serpent whose breast is vpon the earth, there they abide, & go no farther, and sure a lamentable thing is it, that whereas Christ with so much labor, hath laid out a way for vs, yet so few there are that follow him in this way.

¶ That we would mark, & marking keepe the happy course of Christs ascending, for euen in ascending many erre: the Angell

Mat. 20

Math. 5, 1
Luk. 6, 12

would ascend, but of an Angel
he became a Deuill: man would
ascend in Paradise, but from a
happy creature hee became mis-
erable: both fell by affecting po-
wer and knowledge, and many
follow this course; now Christ
hath taught vs a true manner of
ascending as we haue heard, he
first descended, and then as-
cended: he ascended the mount to
pray and to teach, hee ascended
the Hill to weep: he ascended the
crosse to suffer, and after all
he ascended heauen to raigne in
glozy. These are the true degrees
of ascending: first we must as-
cend to prayer: secondly, we
must ascend the mount, to learn
the way to blessednes: thirdly,
we must ascend the Mount to
contemplate of glozy, as hee did
when he went to bee transfigu-
red: fourthly, we must ascen-
d upon our carnall appetites, to
weep for our sinnes: fifthly, we
must ascend vnto the crosse, to be
crucified vnto the world, and so
last of all we shall ascend, in good
time by the grace of God into

heauen

heauen, to reioyce with Christ in gloze.

¶ To all this, saith S. Bernard, may be annexed this short forme of ascending. First wee must ascend to our heart, that is, to the knowledge of our selues: then in our heart, that is, to acknowledge our own infirmities, next from our hearts, that is, from the loue of our selues: and last of all, aboue our heart, that is, to the loue of Christ. What doth our Christian loue on Earth: when Christ our head is in heauen? The Lord is my porton saith David, If wee loue Christ, why are not our affections with him in heauen? Shee saide vnto Sampson, Thou hast saide, thou louest me as it were so, thy minde would be with me? For the Apostles, Christ was taken out of their sight, but not out of their hearts, by his corporall presence hee departed from them, but so his spirituall presence hee continued with them, and therefore as they in heart ascended with him, so hee still in spirit remained

ad. 16, 15

With them by this his presence, which was and ever the same. And here we may observe how Christ departed from his Disciples: first, he leadeth them out of the City way of application, from the course of sinne: secondly, he doth the mount Olivet a place of prayer: thirdly, he bleth them, or endueth them with grace at parting; this done, he ascendeth, and thus doing all full believers ascend.

Thus we see how Christ ascendeth by unto his father, though he left them as coming his bodily presence, yet his loue, his grace, his power was still with them.

Concerning the misterie of ascension, it is very great and excellent, the high and glorious King cloathed with our nature is entered into his royall palace. By this, we that are flesh and blood, haue a comfortable assurance of our ascending by prayer to heaven, and therefore we haue cause of ioy in the meditation

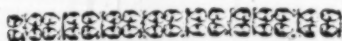
hereof for foure reasons: first, that we haue an Advocate now speaking for vs at the right hand of God: secondly, that where he is, we shall be, *Affumam vos ad me ipsum*, I will take you vnto my selfe: thirdly, that, as he hath taught vs what to doe, so also what to hope: fourthly, that hee hath left vnto vs a comfortable promise in the meane time, I ascend vnto my Father and your Father.

10 And now as wee haue heere many good instructions, so how our hope of ascending is confirmed we see, that nothing may be more ioyfully thought vpon then this, while wee are here in this mortal body of ours. *Etra* and *Nehemias*, shew with how great desire the Nation of the Iewes were held towarde the earthly Ierusalem, after they had bene a while in captivity: with what desire should wee be led of our heavenly Ierusalem, after our captivity heere in this world: assuredly there is nothing y wee can meditate of

Neh. i. i

He. 11, 25

with more ioy. then of Christs
ascension vp into heauen, to the
right hand of his Father. where
he sitteth as now resting for euer,
which once was in labors of the
world: at the right hand of Ma-
iesty, which amongst men liued
at the left hand of a Suerity. In
the old law, the high Priest once
a yere entered the Holy of Ho-
lies, we haue an High Priest
(saith the Apostle) that is enti-
red into the heauens, and there
maketh intercession for vs,



Chap. 30.

Of the comming downe of the
holy Ghost, and how we should
in all Christian manner enter-
taine this deuine spirit. •



IT is expedient for you Ioh 16. 7
saith Christ our sa-
uour vnto his Apo-
stles, That I depart
from you, for if I de-
part not, the comforter which is
the holy Ghost, will not come. It
is expedient, that I depart from
you, that I depart. No maruaile
thogh the disciples harted at these
wordes were full of sorrow, to
heare of their masters departure:
but for this might be expedient vn-
to them, they could not but won-
der how: Wherefore Christ by
and by tels them the cause why
this should be, that is to say his
departure from them was, that
the comforter might come, Vn-
lesse I depart, the comforter which

is the holy Ghost, will not come. It is expedient that I depart, because every thing hath his time: It was expedient that I should suffer, to make a satisfaction for sinne: it was expedient & I should die that you might be deliuered from death: it is expedient that I ascend, that so I may open you the way to ascending: it is expedient that I depart from you, & so the holy Ghost, which is the comforter, may come. But what is his, saith Saint Bernard: This is a great mystery, Vnlesse I depart the Comforter shall not come: Was the presence of the holy spirit so opposite vnto the presence of Christs humanity, (which was not conceived, but by the operation of the same holy spirit, that now the one will not come, without the departure of the other: What is this. Vnlesse I depart: First the head is glorified, then the members are graced. The Apostles for his bodily absence shall haue from henceforth & holy Ghost to supply his pre-

sence

Let in a
cent. Do.

ſence, behold I am with you vnto
the ende.

2 In the creation When the
earth was without forme, Spiritus
super aquas, The ſprite mo-
ued vpon the waters: in the re-
demption When the mind of man
was without forme, the ſame
ſpirit moued vpon the ſinnefull
waters of our ſoules

Gen. 1, 2,

Emittis
ſpiritum tuum, & creabuntur, &
renouabis faciem eorum: Thou
ſendeſt out thy ſpirit, ſaith the
prophet and they are created, and
thou ſhalt renew the face of them.

Pſ. 103,
30,

God the father ſaid, Fiat lux,
Let there be light in this grea-
ter world: God the holy Ghoſt
ſaid, fiat cognitio Dei in anima
hominis. Let there be the know-
ledge of God in the mind of man
of man: in leſſer worlde God
the father ſaid, Fiat firmamen-
tum. Let there be a firmament.
God the holy Ghoſt ſaid, re-
metur voluntas in bono, Let the
will of man be confirmed in that
which is good. God the fa-
ther ſaid, Let the waters be
gathered together in one place

God the holy Ghost saide, Let many graces be vnitied in one soule. God the Father said, Fiant luminaria in coelo, let there be lightes in heauen. God the holy Ghost said, Let the lightes of faith, hope, and charity, be fixed in the beleeuing soule: God the Father said, Fiant volatilia, let there be flying fowles. God the holy Ghost said, Let there be Meditations in the mind of man soaring vpward. God the Father said, Faciamus hominem ad imaginem nostram, let vs make man according to our own likeness: God the holy Ghost hath said the selfe same: Let him be according to our image, holy as I am holy, and thus wee see our Saviours saying verified, Expedit it is expedient.

Eph. 2. 3

3 Againe, if we respect our regeneration, wee know what was our state by nature, where the Apostle saith, Filii irae, The children of wrath, but now being boyn again by the holy ghost we are cast in a new mold, and so are become Filii Dei, The chil-

ben of God. If we respect the
 powers and faculties of the soul
 the intellectuall part, and the
 will: the intellectuall part to dis-
 cern, the will to desire heavenly
 things, these were restored by
 the holy spirit. If we respect our
 sanctification, we were as Na-
 man the Syrian, until our wa-
 shing in this Jordan, therefore
 is the spirit of God called Spiritus
 sanctus, the holy spirit, eie-
 ther to discern it from other sp-
 rits, or else of the powerfull ef-
 fect, when it makes vs holy. If
 we respect the darknes of our
 understanding, the holy spirit is
 called φωτισμός, Illuminatio, an
 inlightning of the minde of man.
 If we respect the strengthening
 of our faith, against terrours of
 conscience within. The spirit of
 God doth beare witness, saith the
 apostle, to our spirit, whereby we
 cry Abba Father. If we respect
 the calamities of the world with-
 out, Christ promising to send his
 Apostle, this holy spirit sayde,
 παρακλητός, The comforter, or ad-
 vocate shall come vnto you, to

2. Cor. 5. 16

1. Cor. 8. 16

1. Joh. 14. 16

there

choere by their sorrowfull soules
in all aduerſities. If wee reſpect
the mortification of the fleſh the
ſame Apoſtletels vs, that wee
doe this by the helpe of the holy
ſpirit: If we reſpect the vnder-
ſtanding, it was deafe and dumb
vntill the holy Ghoſt ſaid Ephata.
And what neede wee more to
ſhew, how expedient it was for
vs, and ſtill is, that wee bee parta-
kers of the holy ſpirit: without
the vitall ſpirit what is the mor-
tall body but an earthly carkeſſe:
without this holy ſpirit, what is
the ſoule of man, but a Sepul-
cher of ſinner. That there doth
dwell in vs a liuing ſpirit, our li-
uing actions ſhew: that there is
in vs a diuine ſpirit, our diuine
actions approue. When heathen
men did perceiue that there was
ſomething in them, which did
moue them to argue, to diſcourſe
to compare things preſent with
things to come, they did ſtraight-
way gather that there was in
man, more then a lampiſh body,
and therefore they inferred that
there was a ſoule: but when the

children of God do finde some-
 thing within them, that makes
 them to pray, to repent, that
 keepes them from falling into
 a thousand vndoinges, they
 straight wayes perceiue that
 there is a man within the man to
 wit, the diuine spirit of God him-
 selfe. *Motum sentimus, modum
 nescimus*, we feele the motion, we
 know not the manner, God gaue
 the people angels food from hea-
 uen they cal'd it Manna, saying
 Lord what is this? *Hauiug di-
 uine inspirations from aboue,*
which wee find mauning in vs
good desires, we say, Lord what
is this This is the holy Ghost and
therfore for this article of our be-
leeue it may be said, we doe not so
much heare with our eares oz see
with our eyes: Credo in spiritū san-
ctum, but find it true in our very
souls, I beleeue in the holy ghost.

*Nū. 16.
 19.*

4 That this holy Ghost is
 God, by our beleeuing in him,
 we acknowledge as much. *Pe-*
ter said vnto Ananias, Why hast
thou lied vnto the holy Ghost: he
by and by addeth, I thou hast not
 lyed.

Act. 5. 3. 4

1. Cor. 6,
12. 20.

Isa. 6, 3 4

lied vnto any man, but vnto ^{God}
The holy ghost therefore is God.
The Apostle S. Paul saith to
Corinthians, know you not that
 your bodies are the Temples of
 the holy Ghost? Here by and by
 willesh them to glorify God in
 their bodies: **The holy Ghost**
therefore is God. Whosoever
 hath power of cleansing from
 sinne, the same is God, but this
 power hath the holy Ghost: the
 holy Ghost therefore is God. *Et*
tetigit labia, & *abstulit peccata,*
 saith Esay. He touched my lips,
 and tooke away my finnes. Ask
 of all, to whom soeuer we giue
 glory, the same is God, but as
 vnto the Father, and vnto the
 Sonne, glory is giuen: so also is
 it vnto the holy Ghost: The
 Cherubins cry thre times. Hea-
 ly, holy, holy, as speaking vnto
 threes, and yet in the words fol-
 lowing, Lord God of hosts, as
 applicable vnto one.

We marvelle when we consi-
 der that men shall go to God
 but we do not so much marvelle
 at this, that God doth come to

men

men?

5 A familiar thinge is it a
mongst those that loue to leaue
pledges of loue. Jonathan to the
his loue to Dauid, left with him
the coate that was vpon him, and
other thinges, his sword, his bow
as pledges of his loue: Elias whē
he was taken vp into heauen, left
his cloake with his seruant, our
Jonarban hath left with vs a
pledge of loue a pledge of our hea
uenly inheritance that is to come.
our Elias hath left vs a cloake, a
precious garment, our nuptiall
ornament, This is that cloa
thing which doth cover our vn
righteousnes, let vs make much
of this garment. Wherin wee
come with Iacob for a blessing.

When the woman of Samaria
heard our Saviour Christ tell of
a water, which being once drunk
of, the party should neuer thirst
again, shee said, Lord giue me of
this water. So when wee doe
heare of that spirit which doth
sanctifie our soules, cleanse our
sinnes, comfort our consciences,
illuminate our vnderstanding,

1. Sa. 13. 4

1. Ki. 2. 1. 4

Ioh. 4. 15.

strengthen our faith and is as a pledge vnto vs of Gods diuine loue, nay of glory to come, as the woman said, Lord giue mee of this water, so may wee all say Lord giue vs of this spirit.

Mat. 17, 5

Mat. 3, 16

6 The excellent effects of the diuine spirit may be gathered by the manner of the appearing of the same spirit, as in a cloude at our Saviours transfiguration in forme of a Dove at his Baptisme, and vpon the Apostles in fierie tongues. The cloud may signifie moisture or the dew of heauen: The Dove the diuine vertues of humility meekenes, and peace: the fierie tongues, of fiery, because the seauen giftes of the holy Ghost haue the seuen qualities of fire: it purgeth by the gift of feare, it softneth by the gift of piety, it adozneth by the gift of knowledge, it maketh solid by the gift of fortitude, it lifreth by the gift of counsel, it enlighteneth by the gift of vnderstanding, it burneth by the gift of charity. Of tongues, to shew that these giftes as the

turn

burn inwardly, so do they speake outwardly, nay, of clouen tongues, as it were one tong deuided into many, for to shew the diuers languages giuen by this spirit.

Furthermoze, the appearing of the holy Ghost, was visible in the tongues, and sure it is, we must shew signs of Gods spirit, for as it doth kindle in charitie, so dooth it speake charitably. The holy Ghost is resembled vnto the wind, and there was a mighty wind at the coming down thereof: first to shew that the doctrine of the Gospel should now breake out into the world; & that as none can keepe backe the force of the wind, so should none bee able to hinder the passage of this doctrine, Secondly, the wind forceably beareth downe what soeuer doth resist it: so did the working of this spirit. Thirdly, the wind is wont to carry by the ship against the maine stream or swiftest tides that runne. so doth the holy Ghost beare vs by against the strongest current of naturall inclination. Againe, the

John 3, 8
Act. 2, 2.

Psa. 51, 10

Rom. 8, 15

1 Cor. 12, 26

Heb. 9, 14

holy Ghost is resembled unto water, because it cleanseth. Dauid calleth it a right spirit right, because it leadeth vs the right way. The Apostle calleth it the spirit of Adoption, because it maketh vs the Children of God. Sometimes it is called the Teacher of truth, sometimes the comforter, all which names doe tend to shew the diuers operations of the holy Ghost, as in the former apparance of fire, and fire turns all things into fire, because it expelleth the coldness of our hearts, & both burneth with inward loue, as also shineth by outward charity. It teacheth, it directeth, it comforteth, it cleanseth, in a clond, in a Dove, in fire, in Tongues, in the winde, all which moue vs to pray with the Prophet, *Emite spiritum tuum: Lord send forth thy spirit: and wee shall be created.* The light of Faith shall arise in vs, our will shall be confirmed in good, many graces shall be collected in one: our desires shall be contented, and last of all, we shall be holy as

Psa. 103, 13.

he is holy.

7 Contrariwise, without this diuine spirit, what are wee but as the men of Sodom stricken with blindness, not knowing which way to goe: sorrowfull is it to consider the case of Saul, who when the spirit of God was with him, he was a man of courage and valour, able to encounter with the enemies of God, but when once the spirit of the Lord was departed from him, he was so distressed as is wonderfull, hee runnes to a Sozteresse, disgulseth himselfe, knowes not in the world what to doe, nor which way to take, there was not a bush in the field, nor a corner in his house, that could hide him from his troubled conscience, Elisha cried, My Father, my Father, but Saule might haue cryed, When the spirit of the Lord departed from him: O my ioy, my ioy is gon: his body died once but his hart often. The wife of Phinees in her last breath cried, and the same might Saul haue cried also, O the glory of God is

1. Sam.

16. 14.

1. Sam. 4.

22.

gone.

gone: When the Prince remoueth, all the Princes troupe and traine, euery one is remouing to accompany the person of the Prince: so when the spirit of the Lord remoueth, all ioy, all faith, all knowledge, all loue, at once departeth: wherefore the Church doth well and devoutly pray, *Et spiritum sanctum tuum ne auferas a nobis*, And take not thy holy Spirit from vs. It was Saint Austens prayer, *Veni sancte spiritus*, Come holy spirit, the cleanser of the vncleane, the comforter of the sorrowfull, confirme mee that I may keepe thee, keep me that I may not lose thee. If Sathā findeth the house once empty, hee entereth by a foule spirit: wherefore beseech we God that his spirit may ever keepe possession of our hearts.

Now as Christ promised his Apostles the comming of the holy Ghost, so did hee also shew them how they should be prepared for the receiuing and conseruing thereof, for albeit this diuine Spirit were promised be-

Aug. med.

(17)

Num. 11.
24.

Act. 4, 31,

Gre. hō; 26

2. Cor. 1

21.

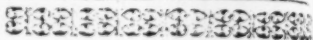
2. Cor. 6 5

Elders receiued of the spirit of
the Lord at the doore of the Taber-
nacle, where God was wor-
shipped. When the Disciples
were assembled in prayer, the
place where they were assemble
inobed, and the holy Ghost con-
doirent upon them, and here we
see both of receiving, as also the
meanes of entertaining one and
the same holy spirit. Gregorie
saith, In terra datur Spiritus, ut di-
ligatur proximus: e celo datur
Spiritus, ut diligatur Deus, The
holy ghost is giuen on earth, that
we should lene me, and the holy
Ghost is giuen from heauen, that
we should lene God. This lene
of God is neuer idle, but alwaies
busie here beneath. it was Chri-
stes own rule: If you lene me
keepe my commaundment, it
is a signe we lene the great Em-
perour, when we keepe his
lawes.

Last of all, whereas the recei-
ving of the holie Ghost, is called
the earnest of the spirit, how ma-
ny comforte are there, which do
hence consequently ensue? When

a substantiall dealer maketh a
bargaine or couenant, and in part
of payment giueth earnest before
hand, the residue behind is as-
sure at the day, as if the partie
had it already done: God of his
infinite loue in Christ Iesus,
hath agræde with belæuers for
the receiuing of heavenly trea-
sure, or treasure in heauen, his
holyspirit is giuen before in part
of payment, a good earnest, & of
the rest behind, this earnest is
sufficient assurance, which we
shall receiue at that day, when the
Sonne of righteousness shal ap-
peare, and all his holy Angels
with him.

Chap



Chap. 31.

How that exhortation of our Se-
 uour Christ, *Iohn* the twelth,
 and thirte fine, doth appertayn
 to vs Christians: *ambulate in
 lucem habetis. Et non tenebrae
 vos compre' endant*, Walke while
 ye haue light, lest darknes come
 vpon you.



These wordes of our
 Seuiour Christ, spoken
 in the first place
 to the people of the
 Iewes, are by way
 of appropriation appliable vnto
 all, but most specially vnto
 them on whome the endes of
 the world are come. Walk while
 yee haue light, lest darknesse
 come vpon you: For in this
 remnant of time, *Sathan* sa-
 keth in malice to destroy men
 and God in mercy to saue sin-
 ners, by whome the day of grace
 is kely resembled to a time of
 light. Walke while ye haue light.

Ioh. 13. 23

The children of God are called the children of light: his Angels are called the Angels of light: his doctrine is called the doctrine of light: you were darkened saith the Apostle, but now you are light, and are called to an admirable light. And so after the same manner the time of grace is a time of light. Our continuance in this grace, is the light of life, which very life hath sometimes the appellation of light, because when death comes as the wise man saith, Our light is lost, that is the continuance of life, which is light. And so in regard of the true light, which is Christ Jesus himselfe, of his doctrine, which is a doctrine of light, of his grace, which is the benefit of light, of our continuance in the world, which is a little continuance in the light: of these severally one by one, or of all together, Walke while you have light, lest darkenes come vpon you: Walk, and therefore no standing still, least darknes come, therefore the light will be the long.

2. Cor. 11

4.

Eph. 5, 8.

Rō. 13, 12.

Ec. 22, 10.

John 1.5.

2 The light, saith Saint John shined in darknes, but the darknes comprehended it not. It is no disgrace vnto the Sunne, though Battes and Owles cannot endure it, Christs grace is the light to guide our steps, his gospell is the lanthorne to shew our goings. if we refuse to walke by this light, and while we haue a time of light, and to walke too while it is our last moment of light, our darkenes is great, our cirour is great. May wee not feare a time of darknes? Haue we any warrant to the contrary? Yet a little while is the light with vs: It is saide in the Canticles, I sought him vppon my bed: Was the spouse there found? That wee finde not: I sought him but I found him not, sayeth the text. The Scripture saith of Cains offering, it was Post multos dies, after manie daies, as if we should say, it was long before Cain came with his sacrifice, it proued vnseasonable, The stone vpon the top of the hill may be staid with little, but be-

Can. 3.1

Gen. 4.3.

ing once in a violent course. it is
a hard thing to stay it, we should
intime: returne vnto God:

The euill theefe vppon the
Crosse, his care was for the bu-
dy, Saue thy selte and vs, but his
fellow vpon the right hand, who
made speede in calling vppon
Christ, saying, Lorde remember
me when thou comest into thy
kingdom, his care was chiefe
of his soule We had nxd walke,
before our day of life be turned
into the night of death before
our light of grace be turned into
the darknes of iustice. Our con-
tinuance stands at a great va-
certunery, there is but a little
apre between vs and death, and
they that thinke themselves
most secure, are sometimes soon-
nest of all deceiued, and at last
with in vaine, they had bene
better aduised. God was with
Pharaoh in the Sea, with Eli
sitting in his chaire, with Ho-
lophernes lying on his bed: The
rich man when he said soule take
thy ease, yea take thy farewell of
ease too. Here we haue one, and

Ex. 14. 28.

1 Sa. 4. 18

Iude 13.

Luk. 12.

29.

there another, and time is the
eater out of vs and ours. The
Sunne though it seeme to stand
still, it is carried about with a
violent motion: The Shadow in
the Diall we see gone, but not
going, We neuer stand still, but
are encreasening tide of our life
nearer our fourtye end by a
day. The Snayle though they
creep neuer so softly, yett ouer
they at last to the highest tree, &
eate the greene leaues at the
very top thereof. Age will Reale
vpon our youthfull & flourishing
dayes, and therefore while we
haue light to walke, let vs walke
with God as Abraham did when
he liued in his feare.

Exo. 16. 21

When the people gathered
Manna, they must gather it in
the morning, for when the heate
of the day came, it vanished a-
way. If we will gather our hea-
uily Manna, we must gather
betimes, before the heate of the
day arise, that is, before the day
of mercy be turned into a scorche
in day of iudgement. Our flatter-
ing condition here is as the naturall

day it selfe, our penth is as the morning, the noontide is our strength, when the evening of age comes, then we make ready to take our rest, so preparing our selues, we haue life in patience and a good departure in desire.

It is saide to the great folly of the Athenians, that they would neuer consult of peace, until they were driuen thereunto by extremity of warre. Greater is the folly of the sinful man, to be consulting of a state of peace, when they are driuen therunto by necessity, neuer calling vpon God, but in time of sickness and aduersity. nay that which is more, when the time of calling is past, when the light is departed from them, and that happy opportunity let slip: Waile while wee haue light, At that black day they shall finde error vnrrecoverable, danger vnauidable, punishment insupportable, repentance vnprofitable, griefe inconsolable: into what a pitifull plight shall the careless man see himselfe

*amb. de
agenda
sunt.*

brought at this time? It will be
a sad Catastrophe, or sorrowfull
end after all. So that we would
now be, as we would wish to be
at the day of iudgement. A fo-
lish manner is hee, that while
the weather is faire, will lie still.
When the winde is now serving
to further his passage, and will
neuer set forward vntill a dan-
gerous tempest be come: of these
saith **S. Ambrose**, I will not de-
termine how doubtfull it is, whe-
ther they shall attaine the haven,
onely this I wish, that they set
forward befoze it be to late, when
they shall not neede to have any
excusers for their own conscien-
ces shall accuse against them.
The prophet saith: Misericordi-
am & iudicium cantabo tibi Do-
mine. **Lord**, I shall sing vnto thee
of mercy and iudgement, mercie
in Chyilles first coming, and
iudgement in his second.

*Mat. 24.
31.*

The kingdome of heauen in
the Gospell, is fitly compared to
the Sommer: first, for that the
Sommer is a lightsome time, so
is the kingdome of heauen: se-

condly

condly, it is a fruitfull time, so is
the kingdom of heauen: thirdly,
Summer is a pleasant and ioy-
full time. so is the kingdom of
heauen: fourthly, Summer is a
quiet and peaceable time, so is
the kingdom of heauen. Christ
putteth forth vnto his Disci-
ples a parable of the fig tree,
why of the fig tree more then
others sayth one because it put-
teth forth leaues of other trees and
sheweth that summer is nere. A-
gain the fig tree if it be good, it
is bay good, but if it be other-
wise, it is in the cōtrary extream,
It taught such the prophet Iere-
mie, very naught. Such is the
state & conditiō of men in this
state of iudgemēt, if they put forth a
time, they bring forth sweet fruits
of everlasting ioy: if their estate
be happy most happy: if unhappy
the most unhappiest of all.

Iere. 24, 3.

4 Some there are that are so
delighted with the pleasures of
the life present, that they forget
whata heauenly treasure they
carry about with them, in these
mortall bodies, and what a great

Mat. 24,
43-

chargers in their custody to lab
vnto while they are heere. The
householder, saith our Saviour,
should watch for the comming of
the thiefe: This thiefe may re-
semble vnto vs the day of death,
which comes vna'wares, the
house is the body, the doze is the
mouth and eares, the windowes
are the eyes, the treasure in this
house is the soul, let the househol-
der watch, & not suffer his house
violently to be broken vp: but let
him be prepared to yeld peacea-
ble possession, both of his house
and treasure, when his gentle
Lord shall require the same, be-
cause he will giue him state in a
better inheritance for the time to
come. Wherefore that spoken vn-
to the people of iude, may be con-
sidered, Redite ad cor, Turne
vnto your hearts, or now your
hearts and you consider together
what to doe, fall to an account
with your selues, seeke not life in
death, stand with God, and he
will stand with you, lose not the
opportunity of light for some
faint and perishing delights of
the

the world, when these offer them-
selues, let the carefull christian
say this thou maist doe, but this
is not that thou shouldst do: in
the morning he sayes to himself,
what wilt thou do and at night
what hast thou done, let him take
sometime from the pleasures and
profites of the world, & say, to
consider of these things.

Indas made the worst bargain
that euer man did, which bought
and sold, when for a little earthly
profit he parted with heauen, and
for thirtie pennes of silver sold the
Saviour of his soule. Wee had
heard Christ was transfigured,
and lest in such a transfiguration
he should bee taken from him,
he would make gain of him while
he had him. Hee do neuer follow
the trade of so bad a merchant,
leaving for a few temporal com-
modities that great and plenti-
full storehouse of heauen, and the
inestimable treasure which God
hath prepared for them that loue
him. In this respect all of vs are
merchants that men would sell
or traffique for this peeble. It is

Hierim
Mat. cap.
26,

not beyonde the sea, that any
 should complaine, how shall we
 attaine it, twice happy are they
 that come vnto that light, where
 the light of the Moone shall bee
 as the light of the sunne, where
 the light of the Sunne shall bee
 seauen fold, as the Prophet Esay
 speaketh. Wherefore O Christian
 man if thou waite in the light
 whilst thou hast the benefite of
 light, Thy Sunne shall neuer
 goe down, neither shal thy Moon
 be hid, for the Lord shall be thine
 euermoring light, and the daies of
 thy sorrow shall be ended. Sor-
 row thou maist for a time, but
 this sorrow should be heauenlie,
 and heauenly sorrow (saith the
 Apostle) causeth life. Of old time
 repentant sinners, as wee reade
 in the Prophets, should put on
 sackcloath, and sprinkle them-
 selues with ashes. Put on sack-
 cloath, to shew they haue laid off
 all pompe and glazy of the world,
 sprinkle themselves with ashes,
 to signify they were no other (be-
 ing compared to Gods maiestie,
 as he was now ready to take re-

uenge

2 Cor. 3. 18.

2 Cor. 6. 20

2 Cor. 7

1 Cor. 3. 5

1 Cor. 10. 13

uage vpon them) but dust and
ashes. Againe, how oeuver they
had befoze exalted themselves, yet
now they were come to a full co-
sideration of their estate what
they were vnder the hand of
God. Yet a little while is the light
with vs. Only a little while and
therefore the time of light, the
time of walking is not long. O
blessed are they that make sure
work for a time to come, that ap-
ply their harvest while the sun
shineth, that walke while they
haue light that by a good life
draw nether and nether, vnto that
life which is bold of al death, vnto
the which the Lord bring vs
all in Christ Iesus.

The commendation, if men
walke not while they haue the
light is. Walke lest darknes come
vpon you Want of light is a pu-
nishment: when many of the
Jewes saw the darknes of our
Saviours passion, they were
much afraid, they smote their
breasts, & were in a murther at their
wits end. If eternall darknes be
of the world be so terrible, what is

the spawne of internal dark-
nes of the mind. to be depriued
of the light of grace: Nay, what
is the eternal darknes, to be bet-
terly depriued of all light of glo-
ry? It was said of him that had
not his wedding garment, O deef-
full deem, neuer more to see the
light of that wofull Sinne of
righteousnes? Why would not
be aduertised in this case? our
time is but short, our departure
uncertaine what is the end of
our redemption the fruit of our
calling, but to soaile before God
in holines of life? beastes haue
eyes of the body to behold things
present, but men haue eyes of
the mind to foresee things to
come.

L. 1. 2. 3. 4.

27.

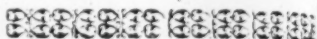
In the second of Samuel, and
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

let vs call for helpe early, and
 not deferre untill the evening,
 thinking to strike in with God
 in our last grones, when the
 most sensuall are made sober a-
 gainst their wills. When Moles
 foretold the Egyptians of a
 mightie great haile such as ne-
 uer was in Egypt, those that re-
 garded not the word of the Lord
 left their seruants and cattell in
 the field, and so were destroyed,
 but such as feared the word of
 Lord, amongst the seruantes of
 Pharao, made his seruants and
 his cattell flie into their houses.
 These were preserved, as for the
 other, the tempest destroyed the
 Hare we not cause to be careful?
 Our sinnes carry vs away as the
 wind O Lord, sayth the Pro-
 phet Elay, we are the Clay, thou
 art the potter.

Ex. 9. 18.

Esa. 64. 8.

Cha.



Chap. 32.

How that inferred vpon the parable of the ten Virgines (*Matthew 25. 1.*) *Vigilate itaque, quia nescitis diem neque horam.* Watch therefore, for you know neither the day nor houre when the Sonne of man will come, doth greatly concern all Christians to consider.



Unt Mathew having mentioned Christ his coming to iudgement, and the manner in parables, in the next place setteth down by another parable, the suddainnesse of this coming, although no mention bee made of the time, when it shall bee, as the coming of a Bridegrome at night, when none would haue thought him nere: At this time suddainly, there was a crye, The bridegrome cometh: When

Some

Some are receiued in, and other
are excluded, & for euer shut out :
Some are found wise, & these are
those that prepared oyle in their
Lampes, others foolish, and
these were those, who had their
Lampes, but no oyle in them al
haue the name of virgines, al ex-
pect the Bridegroomes coming,
but all are not prouided for his
sodayne coming : therefore
least any be taken vnprouided as
the foolish were. Christ giues
this admonition vnto all: Watch
therefore, for you know not the
day nor houre.

Mat. 25.

13.

Man which is gone into a
strange country, hauing giuen
authorizty vnto his seruants, and
willed his Porter to watch, those
seruants must be watching, that
at what time soeuer the Maister
returne he may find the so doing.
There is nothing moze behouful
vnto the state of a christian man,
then to arise from the security of
a sinfull life, that spirituall Ape-
plexie, or dead sleepe disease of the
soule: the very word Watch, doth
not only import we haue enemies

but

the watchful care of the wise vir-
gines that did them good indeed.
the gate was shut to the south:
what was this gate? Even the
gate of excess, in respect of indul-
gence, the gate of grace in respect
of acceptance, the gate of glory
in respect of entrance. Take heed
(saith our saviour, watch & pray.
Dauid might haue slaine Saul,
while he was sleeping, but hee
was pittifull and would not, where-
fore he awakens him, and sheweth
him the danger hee was in. The
goodnesse of Almighty God to
man is farre aboue Dauids pittie
to Saul. See the patience and long
suffering of God, saith the Apo-
stle, to leade vs vnto repentance.
Behold, I stand at the doore, and
knocke. God knocketh by his
grace at the doore of our hearts:
by his word at the doore of our
eares: by his benefits at the
doore of our plenty. by his cha-
stisements at the doore of our sor-
rowfull hearts. to raise and stir
vs by to vigilancy, from the sleep
of sinne, wherein hee might haue
taken vs, but that his mercy is

1 Sam. 27

17.

Rom. 2. 4.

ps. 3. 10.

to spare, for a time of grace, when we should be prepared for him he knockes to awake vs: and strues to enter, if we sleepe on and shut by the doze, then he departs, we cannot escape him: ther a time or dead.

2 Watch, for you know not the day. This day shall be as the dayes of Noe, of Lot, while Noe was building and labouring the world was rioting, and neuer more secure, but Noe and his were saved, when the rest perished. In Sodome there was eating and drinking, as if our Sauiour would haue vs heare what the sinnes of the men of Sodome were, that hearing them, wee might take heede of committing the like. It was not their eating and drinking (saith Beda) that condemned these men, but the immoderate vse of things lawfull, neither is it so much mentioned what they did, as whereunto neglecting the iudgements of God, they wholly gaue themselves, that is to say to eating & drinking. Destruction came sud-

dainly

La. 17. 27

daily vpon these, notwithstanding their destruction was not forgotold, but that it was not beleued of any, there was not a stroke giuen in framing the Arke, which did not admonish the carelesse world of a flood to come: though Noe were silent in voyce, yet hee spake in works, according to that in the Gospell, If you belecue not mee, yet belecue these works of mine: but peruerse men beholding the Ark in the building, continued in their sins, & were sodainly swallowed vp by that sodain destruction that came vpon them. No maruaile though men sin, to say true, it is no such wōder, seeing they consider so little the ende of sinning, & the sodennes of their own end, what security is this?

3 This shall be, saith our Saviour, at the time when the Son of man commeth. Though it be neuer so often forgotold, and the Arke be neuer so long a building, though many speake by voyce & by works, for all that, nothing is thought vpon. sometimes a little is spoken of in this world
about

about amendment of life, all is
but words.

Mat. 24.
29.

1. Theſ. 4.
16.

Mat. 25.
32.

Mat. 24, 4

For the coming of the bride-
groom we haue in holy Scrip-
ture to consider theſe three things;
firſt, the ſignes going before, as
the darkening of the Sonne, the
trouble of the creatures, and ſuch
others. ſecondly the ſignes that
do accompany him, as the con-
flagration of the world, the ſou-
ding of the trumpet the reſurrec-
tion of the dead. Thirdly, thoſe
that follow after the going by
the right and left hand, the ſepa-
rating of the ſheep and goats,
the ioyes of ſome, and the weſull
miſerie of others, the one called
with a venite Benedicti, Come
you bleſſed: the other reſuſed,
with an Ite maledicti, Goe ye
curſed. Lord ſay the Apoſtles,
Where or when ſhall theſe things
be, or what ſhall be the ſignes of
the coming of the Sonne of
man?

4 For the ſignes precedent
(as ſo many Heraulds before the
coming of the king of glory.)
among other, trouble is deſcri-

bed to be in those superiour be-
dies as in the Sun, the Moone,
and Starres. by wonted signes &
strange lights repugnant unto
nature shall be seene These are
called signes, because they signi-
fie the Sunne and Moone shall
be obscured, the Starres shall fall
from heauen their light shall be
encreased of a greater light which
is the glorious appearing of
Christ, like as the stars appeare
not at the rising of the Sunne.
Concerning these signes, let them
haue also their mysticall sense.
The Sunne shall be darkened,
that is, the loue of Christ, the
Source of righteousness, by the
mists and cloud of impietie, the
Moone, or the Church with her
light from the Sunne, shall lose
her light: the starres or teachers
shall fall from heauenly doctrine,
and be foule. Let them haue their
mysticall sense, and so let vs con-
sider how the heauens from a be-
come, & the earth trembles
and is moued. Secondly, there shall
be trouble in the elements, and
great sorrow of the Nations the

Dra.

2. Pe. 3. 16

Iu. 21, 26

Sea and the floods shall make a
 noise and men shall be at their
 wits end. The confused noise
 of the waters, moving to & fro,
 the elements (as S. Peter saith)
 melting with heat, at all which
 the hearts of men shall be smitten
 with great terror: there is no si-
 ing, but all amazed, they shall not
 know what to doe: nay, that
 which is more, the powers of
 heaven shall be moved, seeing these
 vnusuall effectes to happen, they
 shall be moued, euen the Angels
 themselves, at the sudden trans-
 mutation and the incomprehen-
 sible maiestie of Christ. What shall
 the sprigs of the desert doe when
 the Cedars of Libanon bee stricken
 with feare? If the pillars
 themselves shall shake, how may
 the weaker parts of the building
 tremble?

¶ When this little world, to
 witte man (for so is he called)
 μικροκοσμος) is now by the dis-
 solving, he suffereth fantasies, &
 many troubles, euery part is mo-
 ued euery sence is altered, the
 whole body, Lord, how is it tro-
 bled

bled

bled, how much more shall trouble and disturbance appeare when this greater world is vpon dissolution, and now giuing by the Ghost: For the signes in particular as first that the lightes of Heauen shall fall, the waters roare, men hartes shall faile them for feare, and therest, all which doe shew the violence of all, shal be by the force of fire. The first iudgment was with water, to coole and quench the heate of incontinencie, which then chiefly abounded: the second iudgment shal be with fire, against the coldnes of loue, and charitie, which (the world waxing old) shall, and doth more and more decay. All earthly things shal be consumed, for the end ceasing, those thinges which appertaine vnto the end, cease. The Nations shall mourne, or, as Ieremie saith, the Tribes of the earth, that is, those that haue not their freedome in heauen the Iewes shall mourne, the Gentiles shall mourne, Christians that loued the worlde more the Christ shal mourne: the tribes

Pf. 102, 4

of the earth, not the tribes of the
 Aeth: for these they shall goe
 (saith the Prophet) to confesse
 vnto the name of the Lord. The
 other shall bewaile themselves
 in their faults, which they haue
 committed in their follies, but
 not corrected, in their glory, which
 they haue lost: and last of all, in
 their punishments, which they
 shall incessantly suffer.

6 For the signes that accom-
 pany him, as the sounding of the
 Trumpet & others, what a noyse
 shall this be, which the loyfull
 creatures aboue in felicitie, and
 that reosull soule beneath in mi-
 serie, and (betweene both) the
 deade body in the graue shall
 heare: what a noyse will this be
 that all shall heare at once in such
 wonderful manner: The Cap-
 taine waketh his Souldiers
 by the sound of the drum: Christ
 shall awaken the whole Army of
 the world, by the sound of the
 trumpet, the trumpet to rouse
 round & all Souldiers is a dread-
 full hearing but to good end men
 of valour it is a cheerefull noyse.

saith

Job. 11. 37

uerlasting torment, prepared for the deuill and his Angels: It is said, Benedicti patris mei, not maledicti a patre, as if God blesseth, but reiecteth none. did they not reiect themselves. Then Pilate shall not doubt, and aske the question, Num tu Rex? art thou a King? Then the Jewes shall not say, Non habemus Regem, we haue no King: Pilate and the Jewes shall now see, he is a king indeed, Euen the king of Kings. Then shall he come clothed with light as with a garment, he shall come with great power & maiestie, his Angels shall gather all together from the foure corners of the earth, the whole world shall fight against them, who fought against the Author of al things, such as the king is, such shall be the power of his coming.

Now for the day and time of his coming, let none buse their heads, seeing it is not knowne to the Angels of heaue.

¶ 7 If the signes that followe after, which are these: Then shall the sheepe be separated from the

Goates

Sortes, the tares from the wheat.
Then two shall be grinding in the
mill, the one receiued, the other
left alone, two in the field, one re-
ceiued, the other forsaken.

Luke 17.

35. 36.

The very place shall shew e-
uery ones condition, some vnto
the right hand, & some vnto the
left; Then come ye blessed, when
I was hungry, ye fed me, when I
was naked ye cloathed me, coun-
ting all done vnto the needy, as
done vnto himselfe. Then shall
the righteous say, Lord, when
haue we fed thee, and cloathed
thee? by a kinde of admiration,
proceeding from the greatnes of
the reward, as if we thought not
we had done all this vnto thee.
On the contrary part, the un-
mercifull shall not wonder after
this maner, because they know
Christ did hunger in the poore,
and want clothing in the na-
ked, then shall not that bee gran-
ted which is required, because
that was not performed which
was commaunded. So vnto the
iust, this counting of the Judge
shalbe as Sommer after winter.

Mat. 25

17. 38.

Eccles. 1. 2

but vnto the vniust, as the winter after summer: Salomon to shew the estate of these, taketh an instance from a young man, one that thinks himselfe farthest off, the Wise man tels him, iudgement will come.

3 In all temptations it awaileth much to cal to mind, the day of iudgement, that a remembrance hereof should sinke deeply into our hearts: If we would be couetous, & desire that which is other mens, or ambitions, and seeke the glozyp of the world, let a remembrance of iudgement come into our minds, Let vs say come vnto our soules: O soule, there is a resurrection, & a iudgement that death expect thee. He that would not haue then his wounds scene, let him now seeke to cure them: this is the time when the secrets of all hearts shall be reuealed. Adam when he sinned had the trees to couer him: when all shall be consumed by fire, what can couer them? surely nothing. The world passeth (saith Sauter iohs) and the concu-

cence thereof: **Wherefore** who-
soeuer cleaueth to these worldlie
things, is in continuall passage
with the world, the whole peri-
shing, euery part perisheth. Take
heede to your selues, sayeth our
Sauour that your hearts be not
oppressed with surfeiting, & drun-
kenness, and cares of this life, and
least that day come on you vn-
wares: for as a snare shall it come
vpon all, which sit vpon the face
of the earth. **It is,** which delight-
fully rest vpon the loue of earth-
ly things. The godly truely passe
ouer the earth as strangers, and
Pilgrimes, but the worldly
minded, as Citizens and inhabi-
tants: to these this day is as a
snare, because it takes them vn-
prepared, but vnto the other it is
a day of expectation, because it
finds them ready.

9 If any skilfull Philition
should commaund vs saying,
Take you heede, that any of you
eate not greedily of the iuyce of
such and such an herbe, if hee doe
he shall die presently: with what
care doth euery one heere this

Luca 21

34.

Luca 21

35.

Luc 21
36.

Luc 21

commandement, least by ta-
sting of the forbidden hearbe he
perish. But now the Saviour
of our soules and bodies com-
meth vs to beware of the hearbes
of surfeiting, & cares of this life,
and how many of vs notwithstanding
do not onely not feare
to be wounded herewith but al-
so wholly consumed: wil we not
belueue our heavenly Physician,
Watch and pray alwaies, Watch,
not that the sense of seeing onely
is here vnderstode, but the
watchfulnes of the vnderstan-
ding: Pray alwayes, not as if
our prayers should not be in-
terrupted by any necessities of
body, as the Massilians dreamed,
but pray alwaies is vnder-
stood every day, and at all times,
that no sinne may hinder vs from
God & good works and therefore
it is said, Vt digni habeamini,
that ye may be accounted worthy
to auid these things.

10 Watch, for ye know not
the day nor houre, Nemo quare
quando venit, sed vigilet vt para-
tum inueniat. Let no man (saith

§.

S. Austen) Seeke curiously when the Iudge cometh, but let him make himselfe ready against his coming: the vncertainetie of the time doth cause feare: the ignorance of the signes may leade into error: so we alwayes liue, & alwayes we may be watchfull. We may know the signes, but ought not search after the knowledge of the time it selfe: it is vnssearchable. When we see in an old man the signes of age, we gather his time is not long. when hee shall die, we know not. so beholding the world troubled, charitie waring cold, we know these are signes of a decaying age, yet sometimes age continueth, how long none knoweth & this is the very reason our Saviour himselfe becometh to stir vs vp to watchfulness, Watch, because you know not the day nor houre when the sonne of man cometh.

If the householder watch for the saving of his substance, how much more should every one bee watchfull for the saving of his soule. In the householder three

things are obserued. first, he ex-
deuoureth) to knowe the decrees
the house. secondly, to provide
for the custody of himselfe: thir-
ly he careth that his house be not
broken vp, and thus he watch-
eth, not one, but euery houre of
the night, that at what houre so-
euer he be assaulted, hee may be
found stirring.

11 Those who looke for the
comming of the Bridegrome
haue their lightes in their hands
that is, their shining wordes,
these lightes are burning, that is
ardent in charity: they are shi-
ning, that is to say, giuing good
example of sleep: These worke
in the day, that is, open the eyes
of their faith, when the light of
the gospell of Iesus Christ shi-
neth: these watch in the night,
that is, when the world is giuen
to all iniquity, the wordes of
darknes.

Four things there are which
make men to wake: the first
is the crosing of the ceeches, that
is, the calling of those to whom
God hath said: O Sonne of man,

I haue made thee a Watchman,
The Cocke beateth with his
wings, and wakeneth himselve
first: and then with his voyce
wakeneth others. The seconde
thing to mak men wake, is the
rising of the Sunne this Sunne
is the light of grace: a shame is
it for men to sleep, when as new
long agoe the Sunne is risen
vpon them. The Sun riseth (saith
the prophet) and man goeth forth
vnto his labour. The night is past,
and the day is come neere, let vs
walk (saith the Apostle) is in the
day. The third thing to make
men awake, is the feare of the
thiefe, or the day of iudgement,
which is as the coming of a
thiefe in the night: the cardeffe is
will seaze vpon and spoile them,
but vnto the watchfull is can doe
no harme. It was said vnto the
rich man, hac nocte, this night
thou shalt be taken from thee.
It was said of the bridegroomes
coming, At midnight there
was a crie made, behold the bride
groome cometh, goe out to
meete him. The fourth thing to
make

Eze. 33, 7

Ps. 104.
23.Rom. 13.
12.

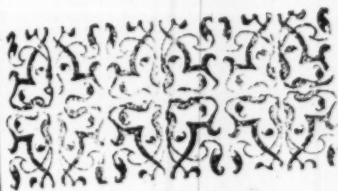
Pro. 6. 10

Pro. 24. 33

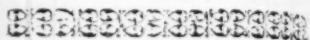
make men awake, & care of their goods, we haue a great charge vnder our hands, and a charge of so great care, that wee haue neede watch early and late. For the carelesse, Salomon sayeth, Sleepe on, & shall necessity come vppon thee like an armed man. Many are so heavy a sleepe, that no calling will awake them, there shall a voyce one day sound in their eares that shall awake them. (I pray God) not affright them, whether they will or no. That which I say vnto you, sayth our Sautour, I say vnto al: Watch. The night of death may scale vpon men, before they be aware, the day of iudgement will come when they thinke not of it: Watch, for you know not the day nor houre. Watch, you know not when the maister of the house will returne, whether in the morning of childhood, or in the thirde heure of youth, or in the first houre of strength. or in the evening of age: Watch, for you know not the time: Should they sleepe in security. **brill**

they

they sleepe their last: God forbid,
God forbid.



Chap.



Chap. 33.

A louing conference had with
Christ and the deuout Christy-
an man, touching the state and
ioyes of the life to come, pre-
mised to them that learn of
Christ, and follow him in this
life.

Christ.



Awake, Awake, O
Christian soule, and
stand vpp from the
dead. How long wilt
thou sleepe in this dangerous se-
curity of a sinfull life? Arise, a-
rise, the light of my grace, and
truth hath shined vnto thee, how
long wilt thou preferre the loue
of this transitorie worlde before
the loue of me thy Redeemer and
Saviour.

Christian man.

O Lord Iesus Christ, thy
mercy is great in staying for my
conuerſion in vouchſafing to re-
member

number me so forgetfull of my
love and duty towards thee my
Lord now I wretched creature
prostrate my selfe before thee.
Lord what wilt thou that I doe?

Christ.

If thy desire bee to knowe my
will (O my beloued) this desire
of thine doth maruailously please
me for my delight is in thy sal-
uation: thou knowest for thy sake
I came from heauen, for thy sake
endured I the griefes and trou-
bles of the world. for thy sake
suffered I many reproaches of
mine enemies: I vnderwent thy
dolours, to giue thee my glory: I
suffered thy death, that thou
mightest receiue life: I was bu-
ried in the earth that thou might-
est be rayled vp to heauen: now
thy sinnes are more grievous
vnto me the more suffering. I en-
dured for thee. this is that I
require, seeing thou wouldest know
my will, giue me thy life for wh^{ch}
I haue giuen my life.

Christian man.

Lord I perceiue thy will, and
my owne weakness, how should

walke(as I ought) in consecrating my life vnto thee.

Christ.

If thou wilt dedicate thy selfe vnto me, first loue mee alwayes, and about all things. next to know how thou shouldest walke after my will, see thou often meditate of my life once led amongst men. When thou wilt be humble, thinke how I was humbled, when thou wilt suffer patiently, call to minde with what patience I suffered, when thou wouldest be obedient, thinke of my obedience, when thou art oppressed with enemies, remember I had enemies too and cal to mind that I prayed for them.

Christian,

I see most mercifull saviour, that thou requirest loue about all things, which I yeeld thee willingly(as I ought) but Lord see to bear these crosses of the world I finde it too difficult to humane nature, so as almost I know not what to say.

Christ.

If thou loue me as thou saiest

etern

thou doest, thou needest not take
scandale at the troubles of the
world. Thou knowest I dispose
all things sweetly & great peace
there is to them that loue me:
shouldest thou be impatient at the
least thinges, beholding me suffer-
ing great? wilt thou a woyme
refuse to endure a word spoken
against thee, and see mee loaden
with reprobates? thou canst for
the loue of the world suffer tribu-
lation, rise early, late take thy
rest, and wilt thou doe nothing
for my loue?

Christian.

I beseech thee, O mercifull
Lord Iesus, strengthen me with
thy grace against all aduersities,
for I willingly yeeld my self vn-
to thy will.

Christ.

Be not afraid to suffer some-
what for my sake, behold I am
with thee for whom thou suffer-
est. And behold I come quick-
ly, and my reward is with mee,
Consider what I haue said, In
my fathers house are many mansi-
ons there haue I prepared a place

Apo. 22.

12.

for

for thee. Call to minde that the dearest friends I euer had in the world, haue endured the same sufferings.

Christian.

O my Spauour, I am more delighted in hearing, and believing thee, then I am able to express: I know not whether I may more reioyce: to behold thee lying upon the Crosse, or; reigning among the Angels, to lay the subject vnto all of exalted aboue all. O sweet Iesus how should I praise thee? I remember that of the Prophet, Rectos decet callaudatio. Praise becometh the righteous; Lord I am not righteous, shall I not therefore praise thee? thy poore creatures do the same, and therefore I will not be silent. O my God, draw my mind from all earthly things, that it may onely reioyce in thee. Where are ye ail my desires, come and enter the Courts of the Lord with ioy.

Christ.

Thou hast O Christian man, peraduenture some taste of my

loue

loue, in that thou art so desirous
to praise me, in that thou dost as
loyfully behold me boorn of a vir-
gine, as God from euertlasting.
In beholding me thy redeemer,
suffering for thy finnes, thy loue
is acceptable vnto me, and shall
finde loue againe in thy great: it
labours, but the best is to come,
when thou shalt reape the fruit
of al then no aduersary shall
touch thee, then shalt thou behold
my presence in glory, & therefore
let happines moue thee to seeke
happines.

Christian,

O sweet Iesus when shal I
sufficiently loue thee? when shal
I duly remember thy benefices,
thy weakenes, thy patience, thy
bounty with all reuerence, and
 deuotion? If thou be my redee-
mer, where is my duty? if my
Saviour, where is my affection?
O good Iesus, seeing thou hast
done all this for me, what shal I
doe vnto thee? May, seeing thou
hast reserved such ioyes, as I am
not able to comprehend, let me not
liue but to loue and know thee.

Christ

Christ.

It sufficeth that thy will oꝛ intention is good, which I respect moze then many sacrifices, when thou doest offer me thy obedience vpon the altar of thy humble desires, for which desires I haue recompence, & thou shalt find as much, when thou comiest to receive the same: when for a cup of colde water, thou shalt receive a whole fountaine of the water of life, when for two mites thou shalt haue given thee the whole treasure of the temple, then shalt thou enioy immediate fellowship with me in my kingdō, & where I am there shalt thou also be, thū shalt thou come from the trouble som sea of this life, to the haue of rest, there shalt thou see me, & enioy me alwayes. & every where blessed shall that life be, for the continuance thereof, it is eternal: for the certainty it is without change, for the place, it is in heauen, for the companions, they are multitudes of saints & Angels for the greatness of the felicity, there is an euertlasting Sabaoth

Chri

Christian.

I am ratiſhed, O my Sau-
our, with the very meditation of
thy heavenly reward, when I
conſider that in thy preſence there
is fulnes of ioy and at thy right
hand are pleaſures for euermore.
O happy, and happy again, are
they which are once freed and ſet
at liberty to come to thy king-
dome. O Kingdome of all conti-
nuance ſeeing there is founde
ioy without ſadnes, health with-
out ſicknes, aboundance with-
out want, light without darknes,
life without death, al good with-
out any euil, all comforts, all
trouble, all pain, ſilence, all diſ-
cord all feare is away. O ioy,
exceeding all ioyes, when ſhal I
enter into thee. O my redeemer,
when ſhal I beſide thee, the be-
ryend of my deſires? I now
perceiue there is a reward for the
righteous, and therefore what
blindnes hath poſſeſſed the minds
of men, in looſing the fruition
hereof? O what folly is it in the,
to ſpende their time in vanitie:
nay, in the harſh diſcord founde

in

in the loue of earthly thinges, and
lose that toyfull harmony of hea-
uen When all the Saints in hea-
blissed society shall say, I
Lambe that was slaine is worthe
to receiue power and riches, and
wisdom and strength, and ho-
nour and glory and praise. Then
they enter that perfect school,
where sorrow is neuer felt, com-
plaint is neuer heard, losse is ne-
uer feared, when all labours and
travailes shall cease, then shall
vertue shew her selfe, where vice
shall not be able to look vpon ap-
peare, then shall the world which
seemed before so glorious, be co-
sumed to nothing, onely the iust
shall then receiue a crown of glo-
ry. The consideration hercot is
able to raise mortall man from
all the allurements of a sinful life,
and to enflame their hearts in the
fire of the loue of God: for who
would not finde in his heart to
honour that God which hath pre-
pared so excellent thinges, for
those that serue and honour him
who would not take all his en-
deauours, all his desires to walk

before him in holinesse of life,
whose reward is without mea-
sure in the life to come? This is
the profit of this consideration
only to moue vs to returne
vnto him who hath first loued vs.
And now I must needs say Ie-
sus, I beseech thee by thy sor-
rowes which thou hast felt, by
thy blood which thou sheddest,
yea, by that infinite love which
thou bearest towards vs. in-
crease in vs true love of thee, O
redeemer of the world.

Christ.

Consider yet a little farther
thy creation and what excellency
and dignity thy Creator besto-
wed vpon thee. Weigh with
what love and with what inor-
dinate desire he is angaine to be honoured.
Surely, when creating and or-
daining the vniuersality of visi-
ble and invisible things, hee had
discoored to make humane na-
ture: with high counsaile hand-
led he the worthines of thy crea-
tion as one whom he decreed to
honour before all the creatures
in the world: behold therefore the
high

highnes of thy creation, and re-
sunt more and more, thy duty of
ascending loue. Let vs make (saith
God) man after our owne image:
Marke therefore diligently, what
it is for thee to be created to the
image of God: vnderstand, that
image is one thing & similitude
is another: for examples sake,
vnrasonable beasts may haue a
similitude with man, but the
image of man none can haue but
another man. Man eateth and
sleepeth, so doe the beasts, behold
a certaine similitude & communi-
tie betwene diuers natures:
Now the image of man none
imitateth, but another man of the
same nature: The image then is
more worthy then the similitude.
By this meanes shalt thou haue
a likeness of the image of God, if
considering that he is good, thou
studie to be good: knowing he is
iust, thou endeavour to be iust, be-
holding his mercy, thou giue thy
diligence to be mercifull, and now
harken how thou mayest be like
vnto him in his image? God is
alwayes mindfull of himselfe,

vnder:

vnderstands himselfe loues himselfe: thou therefore for thy measure shouldest bee continuallie mindfull of God, vnderstand God, loue God, endeuoring to do this, which God alwayes doth and then begin to magnifie him, as thou hast well spoken of giuing him praise.

Christian.

O most mercifull Saviour, I knowe, and truly acknowledge, that it moze becommeth mee a wretched sinner to cast my selfe prostrate before the Lord of heauen and earth, weeping and sighing for my sinnes, rather then to praise him with a polluted mouth. Notwithstanding, trusting in his mercie through thy onely merits. O my Saviour, I desire to praise him beseeching him not to despise an impure worne, a dead dogge, an vnsauorie carcasse. If the powers of heauen cannot sufficiently praise him, much lesse man which is no other but infirmitie it selfe, and least of a'l my selfe, which am worser then others.

Bt

Christ.

Christ.

To praise thy Creator thou art created, that intending hereunto, thou mayest here alwayes goe forward, and liue blessedly hereafter, for this praise giueth here righteousness, and there blessednesse: When thou prayest him, prayse him with thy whole heart, prayse him by louing, for he is the rule proposed vnto the Saints of praising. Hee praised the Lord with al his heart and loued God which made him. Praise therefore, and praise woorthily, to the uttermost of thy power, thy mercifull God. Let no intent, no cogitation be vacant from thee, let no prosperitie recall thee, let no aduersitie withhold thee from praising him: let him be the end of thy desire, who is the reward of thy labour, the solace of thy fading life, and the possession of thy true and blessed life: therefore exercise thy selfe in his praise, to this ende seruest thou and all that thou hast.

Christian.

O Lorde of mercies, seeing
that

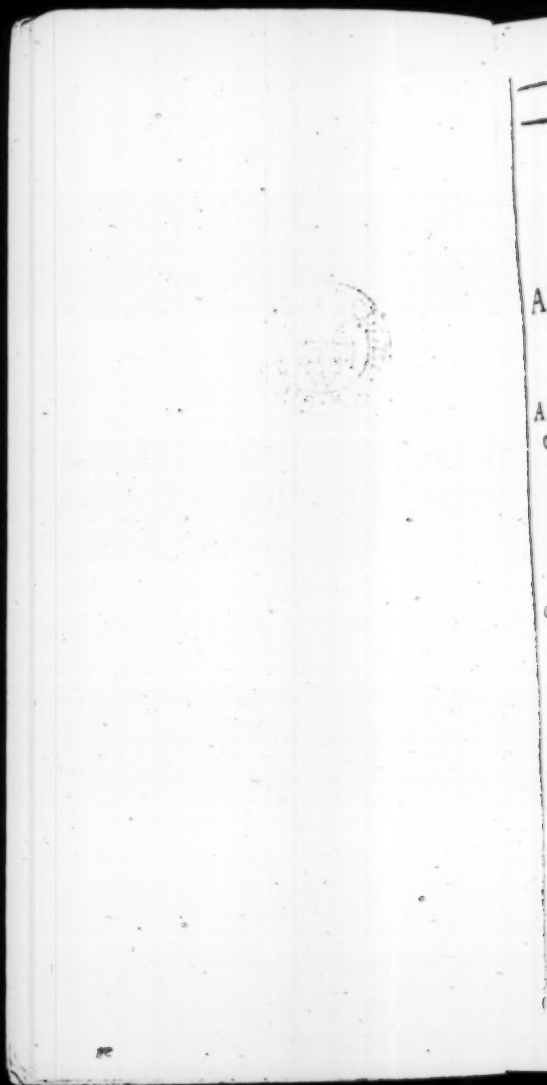
that hee goeth about to catch the shadowe, or follow the wind, that thinketh to praise thee worzhilie as thou deseruest, yet seeing the meanest of thy creatures, as the impure frogges croking in the fennish Moores, praise their Creator: for although as the Larke and Nightingale, they knowe not how to sing sweetly, nor as man, are noway able to comprehend the least sparke of knowledge, yet haue they a resemblance of praise. Now seeing all thy creatures praise thee, I should be loze to breake the harmonye. O would to God, that all sweete instruments of musicke (for in them did the diuine Psalmist praise thee) O would to God cleerly melodies could goe upward from my heart, and send vnto thee condigne praises. But what shall I say? I knowe my selfe vnworzhilie to set forth thy praises, wherefore I beseech thee at the least, that other creatures more excellent in place, may supplie my imperfection: I wish and desire from my whole heart, that

the Orbes of the Planets, the
Starre heauen shining with most
pure light, nay that the supernall
Quire of Angells may doe as
they doe, neuer cease singing that
ioyful Alleluia. For my selfe I
could wish, that if it were so that
my youth ended, my age had e-
qualed the age of Methusalem,
yet that every yeare of that long
time, and every moneth of those
yeres, and every weeke of those
moneths, and every day of those
weekes, and every houre of those
dayes, and every moment of those
houres, might haue bene wholly
spent in lauding & praying God
the Father who created me, God
the Sonne thee, O my Sani-
our, who hast redeemed me, God
the holy Ghost who hast vouch-
safed to sanctifie me: What shall
I say? Because I cannot doe
as I would, yet I will endeavour
to doe as I may, as long as I
liue will I praise the Lord: Yea
as long as I haue any being, will I
sing praises vnto my God. When
the habilitie of speaking shal faile,
and I shall not be able to pro-
nounce

nounce thy name, O sweet Iesus:
yet at the least, the lifting vp of
my eyes, or the moouing of my
fingers shalbe a confirmation of
my desirous affection to prayse
thee, O my redeemer. And I
beseech thee good Lord remember
me that it may be so. To whom
with the Father and the holy
Ghost, be al power and glory,
and honour for euer
and for euer,
Amen.

Laus Deo.





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not whither. 25

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[illegible]

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Whose mournful cry
Dote still for mercy sake.
I have his love
With drawing of my mind
To the last of my life
Or mending
Forgetting Eaves & Eaves
Where you & mine are
The world almost dead
That was the way to
Grant me a load
Had I not more ice for
But for my life in times
My heart may not it

[Faint handwritten notes, possibly bleed-through from the reverse side.]